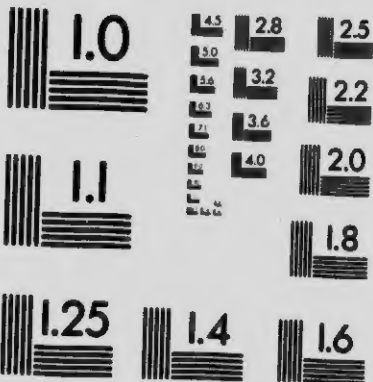


MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

266
T20 26

C

Incident and Story

From Far and Near



THE WOMEN'S MISSIONARY SOCIETY
of the
PRESBYTERIAN CHURCH IN CANADA

INTRODUCTORY NOTE

Each year, along with the statistical reports from our various fields of labor, our missionaries send us valuable illustrations of their work. These are often in story form too lengthy for publication in our annual report. This year, the different secretaries have gathered them together and they are issued under the foregoing heading for the use of Auxiliaries and Mission Bands. Through them the missionaries themselves speak to us.

MAMIE C. G. FRASER,
Editorial Secretary.

Toronto, November, 1917.

OUR NEARER FIELD

CANADA



Awaiting their turn at the Sifton Dispensary

Here and There With Our Deaconesses

We are sometimes asked: What is the real work of a deaconess? It is a question to which no very definite answer can be given. The nearest approach to it may be found in the words of our Saviour to His disciples, "I am among you as one that serveth." Her service may be very varied in character. By her loving ministrations it may be hers to soothe the sorrowing, bring relief to the distressed, hope to the discouraged and joy to the grief stricken. We may be able to have a better understanding of her work by listening to some of the incidents of her daily life, such as the following: "Yesterday was Sunday. We had as usual our mixed Bible class. The class is smaller because several of the brave youths have gone to the front to fight the battles of their country. We miss them, but a letter from one gives inspiration to persevere. He is about to go into the trenches and writes, 'I am better prepared to face the foe because of what I learned in your Bible class, and I know the other boys feel the same.' To-day a request comes to visit a poor woman, who has just received word that her husband has fallen in battle. The deaconess is glad of 'the request,' for it means that the mourner expects her to be able to comfort, and gladly goes with her message of infinite love. During these dark days many such messages find their way to the deaconess." Another deaconess writes: "There is less poverty than two or three years ago, but war brings suffering of another kind. We meet with many sorrowing wives and mothers of men at the front, anxiously awaiting news of their loved ones. It is a privilege to bring at least a small measure of comfort to these homes. One of our sad cases is that of a young woman made a widow through the war. She has three little children, and is a victim of in-

temperance. The deaconess feels that much grace and wisdom is necessary to deal gently and lovingly with these erring ones."

Here is an interesting case of another type: Some time ago a young couple with one child came from a western city. They had heard that work was more plentiful in the east, and had sold everything to pay their fares, and consequently were destitute when the deaconess came in contact with them. Their house was cold, cheerless and without furniture, and they had no friends and were very lonely. With the aid of some members of the W.M.S. a bed and clothing was procured and they were made comfortable. Their gratitude was very touching. Later on the deaconess made a second call, and this time found the mother snugly in bed with a tiny baby one day old, and rejoicing in her little daughter and the comforts previously provided for her.

Recently the deaconess was asked to persuade a woman to go to a sanatorium for treatment for tuberculosis. She was unwilling to leave her two children, because her husband drank and would neglect them. The deaconess assured her they would be well cared for in the "Children's Home," and that she would visit them and report from time to time, so she consented to go and, as she is not an advanced case, it is hoped that in a few months she will be able to return to her little girls. In another home the father is in a sanatorium. The mother is not strong, and is unable to support the family, and one of the boys could not go to school for lack of boots. One evening the deaconess was speaking at a meeting of young women and she told them of this family. They, at once, offered to supply their boots, and also to visit them and cheer them from time to time.

Holding meetings for mothers and clubs for girls and boys; teaching in S. S.; keeping in touch with the young people, and assisting in their societies; visiting lonely girls in shop or factory, are also ways in which the deaconess serves. Thus it may be true that she is a "servant of the church and a succorer of many."

What our School Homes do for the Foreigners

This Educational work has now passed the experimental stage and become an established fact, and it is only because the W.M.S. is hampered by too small an income that this work is not opened at many more centres. Until the fall of 1916 there were separate homes at only two centres,—Vegreville, where there were four homes, and Teulon, where there was one. Of course there were children at other points, but they had to be looked after in the Mission Hospitals. In Sept., 1916, a home was opened at Ethelbert, Man., and thirteen boys and girls were kept there. And still the call comes for more homes. Our church is seized of the fact that this educational work among the young is one of the most important works of the church to-day, and so the Board of Home Missions comes to the W.M.S., asking for more homes. The members of the General Council of the W.M.S. ask that this branch of the work be pushed. But best of all, the people for whom these homes were established, are realizing the great benefit to their children, and are asking permission to send their boys and girls in ever increasing numbers, and asking, too, that many more of these homes should be opened. They are realizing, too, their responsibilities to the homes in giving what they can to the support of their young people while in the home. Last year the homes we have, could not begin to accommodate those who applied for admission, and many applicants had to be refused. This was regrettable. However, we are glad to be able to say that in September of this year two new homes are to be opened, one for boys at Vermilion, and one for girls at Ethelbert. The Ethelbert Home is to be begun with eight girls, but in 1918, we trust, this

number will be increased. The Vermilion Home will accommodate fifteen boys, and is being opened at the earnest solicitation of the Ruthenian parents in that district, who are making themselves responsible for the maintenance of these boys, the W.M.S. supplying the house matron and equipment. The new Girls' Home at Vegreville is now under way, and gives promise of being most comfortable. It will cost about \$4,200, and will accommodate twenty girls, comfortably. There are now about 115 boys and girls looked after, and at the end of 1917, with the increased accommodation, there will be well over 150. Teulon is very needy of a Girls' Home, and must be provided with one soon.

To those who have been looking for tangible results we would point to Teulon, where fourteen of our boys have signified their intention of entering the ministry of our Church. This is what we hoped for, and yet it came almost sooner than we expected. One of these boys is from our Ethelbert Home, and was sent to Teulon on account of advanced school advantages. From that home have gone quite a few who are now teaching in the Dauphin district, and are leaders in every sense among their own people. In the foreign colony, near Vegreville, the influence of our homes is making itself felt. The parents here are also very appreciative of the opportunities offered, as is evidenced by Mr. Lang's reports, and in the way the maintenance is lessened by contributions.

Who can estimate the influence these 150 young people will have in their various communities, whether as teachers, preachers, or in the home? How better can the work be done among the foreigners than by themselves, and where can they receive better training for that work than in the homes supported by the W.M.S.? This educational work is of utmost importance not only from the standpoint of the Church, but from a national standpoint, for very soon from the girls in our homes should go out deaconesses into the foreign colonies. What a joy and blessing that would be to many!

Among the French Canadian Children

Work amongst the French Canadians in the Province of Quebec presents many difficulties, the extreme isolation of many of the fields being one of the chief, so little can be done in the way of visiting, and so little help or encouragement can be given the lonely missionary in his work.

The most important field, Namur, is 28 miles from a railway station. Here we have a Protestant community, and the school is supported mostly by the taxes, but the W.M.S. gives an additional \$15.00 monthly, so that a diplomaed teacher may be employed. Between 30 and 40 children attend the school; these include the 14 boarders in the "home" supported by the W.M.S. The Rev. C. R. Lapointe, missionary in charge, gives religious instruction both at the "home" and in the school. Mrs. Lapointe has lately been appointed teacher.

St. Philippe de Chester is also very isolated, being 12 miles from the railway, and in the heart of the Roman Catholic country. The missionary, Mr. Watier, teaches the school, which is held in the manse. The home is on the same property. There are eight boarders and a few day scholars. Owing to differences between the missionary and the people, school was closed in March and did not reopen until the New Year.

Lorette is a growing town near Quebec. The school is mostly supported by taxation—the W.M.S. supplementing the salary. Rooms over the school were furnished for a School Home, and were so used until June last. When school reopened in September a suitable matron could not be found, and the pupils had to find board in the neighborhood. The attendance at the school is about 35, with Miss Allen as

teacher. This mission suffered greatly through the illness and death of Dr. Anderson.

Through the generosity of the Presbyterians of the City of Ottawa, a splendid new school building was put up in Hull. School was opened there in September, with Miss Cruchet as teacher. The W.M.S. pays Miss Cruchet's salary, but has had no part in the building. There are 25 scholars in the school; quite a few of them are Roman Catholics, and they are taught in both languages. Some of the pupils come from Ottawa, walking quite a distance to attend.

Tourville, County of L'Islet, is one of our newer fields. The "lean-to" of last year has been replaced by a house. This house belongs to a recent convert from the Church of Rome. He has seven children, and is anxious that his children should be educated in the Protestant faith. He gave his house, for five years, on condition that repairs be made, and the top flat be made habitable. As it was impossible to rent any other house in the district, we were glad to avail ourselves of this one. The other Protestants gave their labor, and by November the work was done. The top flat was divided into two dormitories, and the lower into matron's room, living room and school room. Eight boarders arrived in December. Mr. Chodat, the missionary for St. Damase and Tourville is now installed as teacher, and is making a great success of the work there. He writes: "My class is getting larger. I have two more pupils, two big boys, attending school, making a total of 14. Mrs. Chodat and I are happy because we feel we are doing the Lord's work. The children are so happy some of them do not care to go home, only for a visit." The health of the children has been excellent, notwithstanding the severity of the winter.

Dequen, the newest and most isolated of all, is in the Chicoutimi district. The Rev. Mr. Bourgoin is the missionary in charge, but owing to ill health cannot undertake any teaching. Miss Dumesnil has been secured as teacher. The people are very poor, and there are very few families—only about four—and they give \$2.00 a month each, either in kind or money, while the W.M.S. supplements this with \$10 monthly.

Miss Duquette reports: "Je suis heureuse de pouvoir autant que possible vous faire ma rapport au sujet de mon travail ici. Tout va merveilleusement bien. J'ai à mon école 9 élèves d'inscrites sur le rôle. Les enfants sont très intelligents. Je leur enseigne soit l'histoire sainte, lecture Française & Anglaise, nouveau cours, géographie, histoire de Canada, arithmétique, grammaire, Française and dictée. J'ai ainsi l'école de Dimanche.

Je dois me soumettre, votre bien dévoué.

N. R. DU-MESNIL.

The scholarships for the 24 pupils at the Pointe-Aux-Trembles Schools have been continued. Two bursaries were offered, but only one has been taken, by Miss Georgina Thibeault, who is now attending McDonald College. The two girls who won the bursaries for 1915-16 graduated in June with model school diplomas. They are both teaching in mission schools, although not under the W.M.S.

Work Among our Hebrew Citizens

There has never been a time in the Jewish history when the Jews have been more honestly endeavoring to find the truth, and learn about Jesus Christ than at the present. There has never been a time when the Jews have so entirely overcome all fear of the Rabbis and leaders and openly attended missions, as to-day. There are extraordinary opportunities

before the Church of Christ, and the whole situation is so momentous, the position so tremendous and crucial, that the church cannot afford to halt for a moment.

In 1907 the Presbyterian Church started work among the Jews in Canada, with Toronto as its headquarters. There are about 35,000 Jews in Toronto, and the work in our mission is carried on in 14 different departments:—reading-rooms, night schools, sewing classes, Sunday school, boys' club, nursery, Gospel services, Bible classes, open-air services, free dispensary and visiting.

In 1910 Jewish work was started in Winnipeg, where there are some 15,000 Jews. The work there is similar to that carried on in Toronto.

In 1914 the way was opened to place a missionary and worker in Montreal amongst the 60,000 Jews there.

The work amongst Israel needs an intelligent appreciation, otherwise the task cannot really be understood. The missionaries have to face problems, emergencies and difficulties which can only be overcome by a complete dependence upon Him, who is ever faithful and full of mercy.

Dispensary Work. As the patients come in they go to a waiting room, where they are received by a worker, given a card with their name and address, and in turn go in to see the doctor. While waiting for their medicine to be made up, a service is held by some of the workers, and is usually conducted in Yiddish. As a rule they listen very attentively and eagerly, and this is a great opportunity to tell them the good news of salvation through Christ. A great many are reached in this way, and in time are induced to come to the Mission for the meetings.

A number of patients, after seeing the doctor, need further treatment and attention. These cases the nurse follows up, and by thus showing them kindness and sympathy their confidence is gained and they are quite ready to listen and respond when told the story of Christ. Such, of course, is the real object of her visit. It is a great privilege to be allowed to tell the Good Tidings in these darkened homes, and to leave the sick copies of the New Testament and other literature in their own language. So the work goes on. New people continue coming, and they in turn tell others. They are treated kindly at the Mission, receive skillful attention, and each one has the opportunity to hear and learn about things eternal. The results—who can tell? Some day they will be revealed; till then may these efforts be continued, and may many of these wandering ones be led to their Redeemer and Messiah. It is a task well worth while.

The mothers' sewing meetings prove very helpful and are well attended. The garments are cut out for them, and the women are taught how to sew and put them together. They delight to sing hymns, especially those with a chorus, where they can all join, while going on with their work. A short service follows, at which a Bible lesson is taught, often from the Old Testament, with illustrations from the New. The mothers frequently ask questions and make requests for prayer. Some are believers in secret, but are afraid to make any public confession for fear of the persecution they would receive from their husbands and grown-up families. In visiting the Jews in their own homes, one longs by conversation, and often in a more practical way, to show them something of the wonderful love of Christ. It is a great joy when they allow the missionary to read God's Word and to pray with them, but a still greater joy when they request it. Bibles, Testaments and other literature are given to those who will take them. There are people who cannot go to the Mission because of family ties, great distance or persecution. Of this number some love and read God's Word, and pray in the name of Jesus, and their faith is very beautiful, but they need courage to be out and out for Christ. While visiting a patient in the hospital the word, "in season," is often spoken to other Jews in the same ward.

The Supply Work contributes not a small part to the good that is being done by reaching out to the homes in which sore need makes its fre-

quent appeal. The kindly deed, the word of loving sympathy, the hours spent in patient teaching of those who have to become familiar with a new language, and who through it may also receive a vision of new truth, the helping and healing in clinics, and in the hours of distress and poverty; these are among the efforts which cannot be measured or estimated.

It is ours to give them back the Christ whom they first gave to us, that they, too, may be able to say with us, "Thanks be unto God for His unspeakable gift."

Seed Time and Harvest in our Western Hospitals

As all missionary effort is measured by results, we naturally pray, hope and look for some evidence of the Spirit's working, but sometimes there is a long wait between seed time and harvest. We find this true in connection with our hospital work, as it is impossible to follow up all the cases that come under the influence of the ministry of our institutions; it is, therefore, impossible to tabulate results. In a general way, however, we know that each community within the hospital area has been benefitted. Our pioneer workers tell us of the great changes that have taken place in the daily lives of the people. They are reaching out after higher ideals, and are showing a stronger spirit of loyalty to God and King and to the land of their adoption, for the majority of our patients are non-English speaking. In almost every report from our medical missionaries reference was made to the loss sustained through the enlistment of young men of alien nationality to fight in the cause of the Allies. Dr. Scott, medical superintendent of the "Anna Turnbull" hospital at Wakaw, writes:

"Two of our young men from Wakaw have given up their lives in the past year. A. W. Starratt three years past was working for us at the hospital. He enlisted at the beginning of the war and went overseas with the first contingent. Last June he was killed in the battle of Ypres. Fred Otto Jung, whom we have known well for over eight years, went to France this last summer. On the 11th of November after the capture of part of the Regina trench, he was instantly killed as he was bringing in a wounded man after he had already rescued two."

This goes to show the value of the influence of our medical missionaries while working among these foreign peoples. It is, indeed, significant, and portends an ever widening patriotic influence and spirit among them; and this encouraging feature of our hospital work is one of the brightest and most hopeful on our horizon, especially so when we consider the unrest in our country owing to the presence of so many of these non-Anglo-Saxons in our midst. Surely any work that will tend to Canadianize and Christianize them is worthy of our prayers, our gifts and ourselves.

"I am dying a Christian because of your kindness to me," was the confession of a patient who had been treated for a malignant disease in one of our hospitals. He was a foreigner who had never seen the true light until he came to the hospital, and although his sufferings at times were very severe he was patient and thoughtful for others. When his friends came to see him he pointed to the Bible and said, in his own language, to them, "Read that book: it makes me happy; good news there." Let us pray that the seed sown that day may have taken root in the hearts of his friends and have borne abundant fruit.

A little nurse, who weighs less than a hundred pounds, volunteered to accompany a foreigner whose wife was sick, and face a biting wind on a stormy, wintry night with the thermometer 40° below zero. The nurse put on all the clothing she could carry, and over it all wore a fur-lined coat. After sitting motionless as the team sped on mile after mile they finally

reached the little mud hut. The man got out of the sleigh quite briskly, but the poor little nurse was almost frozen stiff. She could not move, and had to be carried into the home, where the foul air and heat almost overpowered her. After ten minutes she was able to move her fingers and gradually her little body thawed out. It was an awful experience, but as she said afterwards, "It meant the saving of two lives—and the sparing of a mother to seven other children."

In one of the reports our missionary was deploring the appearance of tuberculosis in the foreign colonies, and told of the life and death of a young Ruthenian girl, a daughter of one of our Ruthenian ministers, who fell a victim to the dread disease. She was only fifteen years of age, but her life was rich in Christian experience, and her influence will never be lost. She had a wonderful influence over her young associates, and when her Mission Band, and, which was composed chiefly of foreign children belonging to one of our school homes, met, she led in the devotional exercises with a dignity and efficiency which was quite remarkable in one so young, and would have done credit to one of longer experience and greater opportunities. Our medical missionary often visited her during her long illness, and testified to her sterling worth. He touchingly told of her vision of Christ just before she "crossed the bar." She put up her thin, wasted hands and said to those about her, "Oh, there is Jesus; can't you see Him?"

When the foreign patients come into the hospitals, especially the women and children, they observe very closely what our nurses are doing and try to imitate them. Everything Canadian is so strange to them. When a nurse goes to visit a sick patient in one of their little mud homes, she sometimes finds the house, which is often just one room, filled with friends of the patient—men smoking and women sitting around talking. She usually tries to persuade the friends to take the sick one to the hospital if she is not too ill to be moved; and when the patient reaches the hospital where a clean bed and Christian service are awaiting her, she is forcibly struck by the contrast to the miserable unsanitary hovel which she has just left. When convalescing they exhibit considerable curiosity concerning the domestic side of the institution. As an interpreter is required in all our hospitals she usually points out to one of her own nationality the things which to her seem the most remarkable. It all tends to instruct, to uplift, to enlighten, and inspire them with loftier ideals. When we consider that thousands are treated annually it gives an idea to what extent such Christian influence may be carried. It is, truly, a nation-building work, and patriotism of the very highest character.

As no great good is ever accomplished without real sacrifice on the part of someone, neither is this hospital work carried on in the lonely, isolated places on the frontier without sacrificial heroism on the part of our Christian nurses. Many of them have heard the call to service overseas, and more changes have taken place in our hospital staff during the past year than ever before, and filling these vacancies is a problem which our Board is called upon to face all too frequently.

Seldom, if ever, has our Church had such an opportunity present itself as that which has just come in connection with the work among the French-Canadians at Bonnyville, Alberta, and it is a great satisfaction to us, the women of the church, to know that our work was considered so important and helpful that our co-operation was sought by the Vermilion Presbytery to help carry the true light to those Roman Catholics in that isolated part of Alberta. Bonnyville is situated on the border line between Alberta and Saskatchewan, and is over one hundred miles from a railway and forty-five miles from a doctor. These people, some two hundred and fifty families, were sent out to settle that community from Papineauville, Que., some eight years ago, by the Roman Catholic Church. After many disappointments

and changes of priests, the people themselves became discontented, and gathered together to see what could be done to remedy matters. They finally decided to draw away from the Roman Catholic Church, and asked for a Protestant minister, who was then in Edmonton, to come and help them "do their religion." After consultation with the Presbytery, Rev. J. E. Duclos decided to accept the appointment, and started work among them in October, 1916. He organized a congregation, and thirty-eight people took sacrament at the first communion. When he began to plan the details of his future work he felt the necessity of having a home mission hospital, and so sent a request to our Board, through the Rev. Wm. Simons, to that effect. We have undertaken to open a small five or six-bed hospital in October, 1917, and have every reason to believe that the same blessing will follow the work there as elsewhere. It is seed time now with this work, and we will require great patience during the growing time. We must be constant in prayer and faithful to this wonderful trust which God has put into our keeping if we are to have the joy of reaping a glorious harvest.

Some of our hospitals were visited by members of Parliament, who expressed themselves as being both surprised and delighted with the scope and character of our work, and declared that such work was far-reaching and would do much towards assimilating the new-comers.

Among the Redskins in Western Canada

The work among the aborigines of our country must, of necessity, be of slow growth, but the results of the work done in one-half century have been most encouraging, and to-day on many reserves, we see not the wigwam and ill-ventilated shacks of past years, but comfortable homes with modern improvements and many acres under cultivation. The majority of the parents are anxious to have their children educated, and we deplore the fact of the lack of accommodation in some of our schools.

Another striking sign of progress among the Indian race is their notable loyalty to the Empire of which they form a part. During the past two years the rights of citizenship have been bestowed upon several tribes, especially all who have taken part in the great world war, and we understand that a larger percentage of their people have enlisted for overseas than from any other class of people who have come to our shores.

During the past year the reports from our missionaries have told of encouragement and steady progress both in the schools and on the land.

The number of pupils at Cecilia Jeffrey B. S. has increased to 68, with more pupils desiring admission. There are several reserves adjoining this mission, and consequently a larger field to cover. An assistant principal has been appointed to help Mr. Dodds.

The report says:—"On the occasion of our annual visit to the more distant reserves, we were received with manifestations of pleasure, and with friendly greetings. The Indians, generally, have a well-to-do appearance. The majority cultivate some ground, and some have considerable quantities of roots to sell, after storing enough for their own use. The prohibition measure, passed by our Ontario Legislature, is already having a good effect.

Several of our ex-pupils have enlisted, also two of our farm instructors; one was wounded; the other was on the platform at the Christmas entertainment, with four ex-pupils and two other Indians, all in uniform. They gave an exhibition of their drill to the Indian children, who appreciated it very much, and stood at attention while all sang the National Anthem.

The work at Birtle B. S. has been satisfactory in all departments. The class room work has been of a high order, and the parents of the children express their satisfaction with the services of the teacher. Religious instruction forms part of the school work morning and afternoon. At the Summer Fair several prizes were won against the local schools.

The yield of farm and garden was not so satisfactory this year, owing to weather conditions, but all in that vicinity fared alike. Cattle, horses, pigs and several kinds of vegetables were exhibited at the Fair, and prizes won to the amount of thirty-one dollars.

The reports from Portage la Prairie B. S. have been in every way satisfactory, although the second year of the war has brought its difficulties to our school. Four have enlisted, and our farm instructor is in France.

We have an enrollment of 84 pupils, and the discipline of the children throughout the year has been splendid. We try to give the work a religious atmosphere. The departments of domestic science, laundry, sewing, nursing, general housework and farming have been satisfactory. The class rooms have been well looked after, and the children have made good progress. The kindergarten room has proven very suitable to Indian children. The two departments of greatest importance to the children in after life are agriculture and domestic science. The farm of 56 acres has produced 210 bus. of wheat; 400 bus. of barley, 400 bus. of oats, 350 bush. of potatoes, 50 tons of silage, and a good supply of vegetables for the use of the school.

Services are held in the Sioux village, with an attendance of about 30, and also on the Long Plains Reserve.

At our File Hills B. S. there has been very little sickness and not one death during the year. The Boy Scout movement has been started, and should prove interesting and helpful, especially in character forming and teaching the boys self-reliance.

The girls are taught housekeeping, and before leaving school they must be able to do the things they would be called upon to do in their own homes, such as cooking, butter making, laundry work, etc. They must also be able to cut and make their own clothes. The class room work of our 66 pupils has been most satisfactory. At the annual teachers' convention in Balcarres, our pupils carried off seven prizes out of ten entries—in writing, drawing, darning, knitting, composition, map work and plasticine modelling. Five of the senior pupils were baptized, and one of them, a son of Chief Star Blanket, has enlisted and gone to the front.

The farm labor has all been done by the boys who, with few exceptions, have been very faithful in the performance of their work. We have abundance of feed for our stock, and our root house was filled with different vegetables for school supply.

A service for the older Indians is held on the reserve each Sunday, and has been well attended. The missionary also drives twelve miles to hold service at the colony. The work on the colony is progressing steadily, and most of the farmers are comfortably well off. Many of our colony boys have enlisted, and the work on the farms is being carried on by the Indians at home. An active Red Cross Society has contributed money and clothing for the work overseas. The loyalty of our graduates and Indians in general has been a great source of satisfaction to church and state.

The work at Round Lake, B.S., has been greatly handicapped by lack of proper accommodation. A new school is badly needed, but, owing to war conditions, neither church nor state has the money required to erect new buildings. A great opportunity is awaiting some one of means—to make it possible to gather into our school the many children who are seeking admission. The Principal has spent 32 years in this corner of the Master's vineyard, and pleads earnestly for help at this juncture of the work. He writes that he

is greatly encouraged by the friendly attitude of the Indians towards the school; by the assistance given by the Indian agent and farm instructor; the closing of bars and liquor stores, and the progress shown by the Indians in improvements in their homes and their farms, also by the loyalty of all on the reserves.

The work at Alberni, B.C., shows signs of progress and prosperity. The results from the farm and garden have been especially gratifying. In the Provincial Government Field Competition our school took the first prize for oats (\$20.00), and third for potatoes (\$10.00). The class room work has been very satisfactory, and good progress has been made. An interest has been manifest in lessons, and the discipline has never been better. On the first Sunday of the month a collection is taken up in the Sunday school, and last year no less than \$133.52 was contributed. The health of the pupils has been splendid, and no deaths have occurred during the year. Religious instruction is given faithfully in home and class room. The reserves are visited at all times, and the sick receive what relief we are able to give. The most friendly relations exist between the school and those on the reserves.

Owing to the removal of Mr. and Mrs. Ross from Ahousaht in September, the new principal, Mr. Vander Veen, can only report for a period of three months. Lack of recruiting grounds has brought the average down to 31.

The work on our Indian reserves shows many signs of progress. One missionary reports that the influence of the pupils who have attended Birtle B. S. has been a power for good among their people.

The crops were good, 11,000 bus. of oats were threshed, and they received as high as 50c. per bushel for them. These seed oats were among the finest in Manitoba. As an example of the integrity of the Indians: At an auction sale they were intrusted with over \$800.00 for horses, and they met each note as it fell due; legally, it could not be collected. For over a year it has not been necessary for the Government to provide any rations for this reserve.

On the occasion of the visit to the reserve of the Secretary of the W.M.S., and the Home Mission Superintendent, the Indians insisted on paying their transportation to the reserve, and, in addition, gave an offering in money to the Secretary for the work, to show their gratitude for what had been done for them. The health of this band has been good, and the Doctor was only called once during the year.

The work on Hurricane Hills Reserves shows many signs of spiritual and temporal prosperity. The congregation, comprising 22 families, contributed during the year \$224.00, or about \$10.00 per family. Many are actively engaged in Red Cross work, and several have enlisted. The standard bearer in Y.M.C.A. work went overseas, and is now missing. No truer, braver heart crossed the ocean than this young Christian, Malcolm Grey. There are others on the Honor Roll who will cross soon to do their "bit."

The new school at Crowstand was formally opened in December, and will, henceforth be known by the name of Cote Indian Day School. The crops were good on the reserves, but as so many of the younger men have enlisted, it was almost impossible to harvest them. Three elders were ordained, and few white men take their duties more seriously. There were six additions to the Communion Roll, and the weekly collections are double those of any previous year.

At Swan Lake the missionary reports a wonderful advance in improved morals, manners and cleanliness. An exhibition of Indian women's handicraft was held in the village, and was encouraging in all respects. The last vestige of opposition to the schools has disappeared.

At Mistawasis the attendance has been good. Six members of the Bible Class have enlisted, and six were received into full communion on profession

of their faith in Christ. During the summer months the children spend some part of the day in the garden, and 60 bushels of potatoes were raised for the school dining room.

The work at Moose Mountain has been hindered by the withdrawal of Government aid. It was used to keep a helper for the missionary, as there is much to be done on these reserves.

At Pipestone, John Thunder reports a good year, with a contribution of \$73.00 to the work.

Lizard Point is one of our largest reserves, but does not measure up to the standard, especially in recruiting for our Boarding School at Birtle. From our Qu'Appelle missionary we learn that they have neither school nor church on the reserves. Although it was here the treaty was signed between the Indians and the Government, when the transfer of their lands was made to the state. There is much to be done yet, but we are grateful for all the encouragements in our Indian work.



Indian Babies' Graves.

Chinese in Canada

There is no detailed account of this work other than that to be found in the annual report for 1916.



OUR FARTHER FIELD



Korean mothers going to a Bible Institute

Our Ministries in South China

The South China Mission was originally known as the "Macao" Mission, as Macao was the first headquarters of the work. It is beautifully situated in the coast province of Kungtung, and particularly well suited to extensive development, being one of the most densely populated spots in the known world.

Most of the Chinese in Canada and the United States come from this province, and of these many are from the area occupied by our mission.

In climate, South China differs from North China as Florida differs from Ontario. In the north you can experience genuine Ontario winter temperature, while in the south you are in the land of sunshine and palms.

The importance of starting this mission was advocated by the Chinese in this country, who having heard and accepted the Gospel for themselves sent money to pay for a native preacher to their own families.

In 1892 Dr. and Mrs. Thomson, who had been missionaries in South China, came to work among the Chinese of Montreal. Mrs. Thomson, in speaking to the Montreal Woman's Missionary Society, laid before them the urgent and pressing need of more workers in Chinese, dwelling more particularly on the South China Mission. Her appeal bore good fruit.

In 1902 our Church appointed the Rev. W. R. MacKay to this field, the Chinese in Canada paying a part of his salary. Mr. and Mrs. McKay arrived at Macao in October of that year. Two years later the Woman's Missionary Society sent two lady missionaries—Miss Dickson and Miss Little, M.D. After a year's service Miss Little resigned from the South China work, and a successor was found in Dr. Jessie McBean.

Our missionaries soon found that Kongmoon would be a better centre for the mission, so in 1907 the change was effected, and the missionaries lived in rented houses until the present residence was built at Kongmoon Port, the site for the building being obtained through a Christian Chinese.

The "Marion Barclay" Hospital for men and women, a nurses' home, and the girls' boarding school, are all at the Port.

The land, with a building on it for a school, has been purchased at San Ui. The church has three residences for the married missionaries and a boys' boarding school.

The work is developing along all lines, and the evangelistic work is shared in by all the missionaries. In some districts there is still much gross darkness and superstition. Even among Christians it is difficult to free them entirely from their habits of thought for a considerable time.

The story is told of a blind woman who died. She was a converted woman, and her Christian friends in their anxiety to show the heathen that they did not sorrow as others who had no hope, did what might be considered ludicrous and out of place at a funeral. They have a word, "Go hing," which means almost the same as our word "festive" or "a good time," and they often use it in speaking of a funeral! They like to have huge wreaths of flowers, the brighter colored the better, and paper ones are preferable to the fresh cut ones. They also display large banners bearing appropriate sentiments such as "A sister has gone home to heaven," and so on. What was the astonishment of two of our missionaries who attended the funeral to find that they were going to "put off" fire crackers as an expression of their Christian joy. Our missionaries led them to see that it would not be appropriate even though we could rejoice that the sister had gone to her rest. The service at this funeral was somewhat disturbed by the coffin bearers, who demanded fifty cents more because she was a Christian. The family were mostly heathen, and thought the Christians had a right to pay this extra sum. The Christians, however, decided that this would be starting a precedent, and the relatives were well able to pay all expenses. The argument waxed louder and louder until it was settled that a niece who was the nearest relative should pay it.

On one of the visits to a village an idol festival, costing over a thousand dollars, was in progress. The village was full of women from the country round about; crowds came to hear our missionaries, listening attentively for hours to the Gospel message, and showing a real interest in, and eagerness for, the Truth. To the majority it was the first opportunity of hearing about God. And so, while satan is most active, and a revival of idol worship is sometimes seen on all sides, we feel that the Holy Spirit is working in many hearts, and there is a hunger for something that the idol-worship cannot give.

The people are beginning to see the great need of the educational work, and in more than one of the villages where there had been much opposition to the gospel they have asked our mission to take over their school, they providing the building. The new boarding school is going to be a great boon to the women's work in providing a higher education for girls. It will accommodate one hundred students. Miss Dickson says the head teacher is a very definite gift of God to the work. She is the eldest daughter of the late Mr. Yep, who was an elder in the San Ui congregation—a most earnest Christian, who built, at his own expense, a little chapel and school-house in his native village of Pei Tsz. He was killed in an attack by robbers on his village. Miss Dickson is to live in the school and have full charge. They have started prayer circles and Bible study classes, and, as a result, all the boarders resolved to keep the "morning watch." Miss Dickson asks us to pray that this may not only be temporary enthusiasm but that they may grow to love and know the word. She longs to see Christ more real to them all, that their Christianity may not simply be assent to a doctrine, but a living faith in the Lord Himself. In all

the schools they take up the study of the Bible. Some have a series of studies in the Pilgrim's Progress. They enjoy hearing about "Christian" and his journey, and find it helpful in their own Christian life.

The "Marion Barclay" Hospital is situated on the water-front of the busy river highway. It is a two-storey building, can accommodate forty-five patients, and is for both men and women.

Dr. McDonald has his own staff for the men's side of the hospital. In the centre of the building there is a dispensary, a chapel, and an operating room. The woman's staff at the beginning of 1917 comprised: Dr. MacBean, the native house surgeon, and the head nurse, Miss Shearer, a graduate of the Kingston hospital, three senior and four junior nurses. The head nurse was the first to receive a diploma, as the others got married before finishing. Her name is Hi Oi, and she is now married to a countryman in New York, where she will make her home. They had a very pretty wedding in the hospital. The bride wore a gown of white satin beautifully embroidered. The bridal chair was Dr. MacBean's own sedan chair covered with natural flowers. With the new nurses' home, and such a staff of workers, Dr. MacBean feels they are well equipped.

The evangelistic aim of the hospital is made prominent. Services are held daily, and the Bible woman is always present teaching the gospel to the patients and their friends while they wait their turn in the dispensary. They are all anxious to listen to the story of Jesus, and many purchase copies of the Scripture to read for themselves.

One incident will show the comfort and confidence that the knowledge of the truth brought to a patient who had come a long distance to the hospital. She was in a terrible condition, and absolutely ignorant of God. On entering she had to undergo a minor operation which so terrified her that she had to be given stimulation. Later a very serious operation was necessary, and to the surprise of doctors and nurses she showed no sign of fear. Just before going to the operating table she testified that the grace of God was keeping her calm and confident. There was very little hope of her recovery, but her faith was rewarded with complete healing, and she returned to her home to make known the truth to others.

No one who professes to accept Christ's commission, "Go disciple all nations," can for a moment doubt the great value of the work that is being carried forward in South China. We must do more personal work in enlisting the interest of a larger number of our women in the splendid work our missionaries are doing.

We are positive that there are many, many ministries rendered by them that they cannot recount to others, and with the dense population all about them needing the Bread of Life and in darkness needing the Light:

Can we whose souls are lighted

With wisdom from on high,

Can we to men benighted

The Lamp of Life deny?

Let us encourage them with our prayers and joyous support.

The Isles of the Sea shall be His Formosa

In preparing our little booklet on Formosa, I will just give some incidents from our letters and reports in the missionaries' own words:

Miss Clazie writes: "Another year has passed with its joys and sorrows, its hopes and fears, its opportunities improved or otherwise, and at its

close our hearts go out in deep gratitude to our Heavenly Father, and we can truly say, 'The Lord hath done great things for us, whereof we are glad.'"

Miss Kinney says: "The most important event in the work of the girls' school for 1916, is the completion and occupation of the new building for the girls' school in May. It has six class rooms, the largest of which serves also for a chapel and assembly room. Also on the first floor are offices, reading room, teachers' room, guest room, music practice rooms, kitchen and dining room. The second storey consists of bedrooms, accommodating from two to six pupils each, with lavatories, wash rooms and bathrooms. In all, the dormitory should accommodate 100 to 110 girls. There are at present two Japanese teachers and four Chinese, resident in the school.

"Old classes that had been carried on in the Women's School, with the new class entering (in '17), constituted the school at the opening in May. The curriculum was extended from six to eight years—four years of preparatory and four of high school work. This is the first High School for girls in the Island. In the High School course all the subjects, with the exception of Bible, are taught in the Japanese language. With the opening of the new school, a school uniform was adopted. It consists of a light blue cotton waist, and skirt of a navy blue cloth of light serge weight. The fees have been raised to \$18 a year in the Preparatory, and \$6 more for the High School fee. A system of self help has been introduced. House work of various kinds is assigned to poorer girls, on request, so by working a little the fee is lessened \$5 a year. Several girls are availing themselves of this opportunity. One who is particularly helpful and deserves special mention, acts as nurse for the school. During the year that the school was closed, she entered the 'MacKay Memorial Hospital' and started nurses' training. In the year she learned much and gained practice that rendered her very useful. She is now quite indispensable to the school.

"In November the school was favored with a visit and two days' meetings by Mr. Inwood, one of the representatives of the Keswick Conference, who had been invited to conduct conferences in Japan and Korea, and was able to give a few days to Formosa. Many pupils and teachers were greatly helped in their Christian life, and others made the important decision."

Miss Connell tells of the Women's School: "During the year twenty women studied and were in residence. About half of these were from Christian homes, others had been interested during our visits to country churches, and some had heard the Gospel while taking treatment in the hospital and came for further teaching. The course of study covers two years, but only a few are able to stay for one year. At present we have four young women who will finish the first year's work in March. We hope they will be able to take the whole course. They have five hours a week in New Testament, and four in Old Testament, besides a Bible class in church on Sunday afternoons, and a women's class on Tuesday afternoons, when the Christian women take turns in leading. Beside the Bible study, the more capable ones study arithmetic, Chinese character, Japanese, singing, geography, physiology, writing and composition, care of children and the home. In five years' work in the school nearly 100 women have studied, and almost all have learned to read, so that they are able to read their Bibles and hymn books. Several have gone to the hospital as nurses, and one is a Bible woman. One is matron of the Girls' School, and one of the Women's School."

Miss Elliott tells of the medical work: "In the nursing department of our medical work, 1916 has been a happy year. Early in the year one of our girls left us to marry a 1916 graduate of the Theological College. He is now stationed about two hours (by rickshaw, ferry and push car) distant, and they are very happy in their new work. Miss Shearer, of Kong Moon, visiting us at the time, Miss Tait and I spent a week end with them in August. We have nine nurses at this time. Two will graduate in April, but we hope to keep them on for another year. Last February, during the week of special services for women in the city, the nurses helped much by visiting in the homes and in managing the large crowds that came to the meetings. Our

faithful Bible woman also helped much at the meetings and in the follow-up work. She is an inspiration to us all, and has a splendid influence over our nurses. Three women who heard and learned to love the Gospel in the hospital, largely through this good woman's efforts, have now entered the Woman's School, Tamsui, and another, still a patient in the hospital, wishes to go to the same school as soon as she is well enough."

Miss Clazie, speaking of the evangelistic work, tells of the many encouraging special meetings for women held during the Government Exhibition in Taihoku. They were given a building near the main entrance. She says: "It was a convenient resting place on the way to and from the Exhibition, and great crowds attended every day. The Christians from outside places were very glad to come in and join us, but the Christians are so few in proportion to the non-Christians on the Island. Our audiences were almost altogether non-Christian, and some showed great fear at sight of the foreigner, but in most cases this disappeared when they found we could speak to them in their own language. Never before in the history of our Mission has there been such an opportunity for spreading the truth. Thousands heard the word. Some have been attending church ever since; others returned to far-distant villages where there is neither church nor preacher, but we hope and pray that the spirit may use even the little they have already heard. We might mention one case: One evening while the people were gathering, the worker entered into conversation with two young girls. A middle-aged woman was sitting a couple of seats away. When asked if she had heard the gospel she said 'No,' and showed very little interest. She was asked to come nearer, and finally did so. As the message was given it was interesting to see the gradual change in her face, from stolid indifference to attention, then to deep interest. Later she moved to the front, when an address was to be given, and sat until the close, scarcely taking her eyes off the various speakers. When asked to come again she said, decidedly, that she would. Next evening as the missionary met her coming, she welcomed her with, 'So you have come again to-night?' The answer was, 'O, yes, Miss, I do so want to hear.' She missed two nights (she could not go during day), and the next night said she had been sick, 'but,' she said, 'I just forced myself to come to-night to hear.' At the close of the meetings she was told of a women's meeting held every Wednesday at a near by place, and we offered to call for her the next week. She was delighted. When the missionary called for her, she found she had already gone; she had reached the church an hour ahead of the time, and was learning from the native pastor's wife. She has gone to church ever since, and has expressed her intention of being baptized during the coming year. This is one case of which we know, and there will be others of which we will hear later, for as we go about on our trips one and another tells us she first heard the Gospel at the Exhibition."

"During one of Miss Adair's trips, she had the opportunity to visit the mountain village of Phi-lai, the elder of the two aborigines who have been in our Girls' School. She had gone home last holidays and did not return. She is now married and living in her new home. She and her people were very pleased to welcome Miss Adair and her native teacher. May she be given strength to live the Gospel among her people and be a true witness for Jesus Christ, whom she professes to serve."

"A new station has been opened at Kim-pau-li, in the north-east of the Island. A young man just out of college was sent there as resident evangelist. His wife was a student in our Women's School, and is a great help to him."

"Gilan City was visited in October, and was especially ready for our work at this time. A fine new church was opened, and a week of special services followed. The Chinese, who had previously been so opposed, are beginning to show interest. Many homes were freely opened to us, and those conservative, heathen Chinese women came to women's meetings, and also to meetings, night after night, conducted by pastors and evangelists. The case of one woman in this district makes its appeal to our hearts. Her husband became a Christian, and although they lived a long way, out in a purely

heathen village, they both became firm believers. Soon after, the husband was taken ill and died. His people insisted she should observe the old customs, set up a tablet for him, and she and her children worship before it. They claimed he had died because they had offended the spirit. She would not be forced to what she knew was wrong; she remained faithful. She has learned to read, and takes every opportunity to get help from other Christians. We visited her home and one's heart ached, as weeping she told us her great desire to be taught, and to be able to train up her children in the right way. She is the only Christian in her village and begs for some one to go and preach the Gospel to her people. Will any one come?"

The Land of Morning Calm

Korea

Miss McLellan writes of her work in Korea: "Away to the north of Korea, where it meets China by the Tuman River, is where the Lord has given me my work to do. Nearly all of North Ham Kyung Province, a territory of some 1,500 square miles, with a population of 300,000, is included in the Hoiryung field, all the women of which are my responsibility. Although it is nearly five years since missionaries came here first, and there were a good many Christians here before that time, the work still seems in its infancy, for there are, as yet, only 1,000 Christians in the whole field, and of these about 700 are women.

My time is mostly taken up with travelling around among the churches, and also visiting and preaching in the heathen villages. I always travel in company with my Bible woman, and sometimes my language teacher. I often feel like begrudging the amount of time we have to spend on the road. We have to travel mostly in ox carts, which can only make about 20 or 25 miles a day. I bought a little Korean pony, which takes me along faster, but only so much of the time, for when I don't know the road I have to poke along with the ox cart. This gives ample chance for meditation, and I often think that our Master must have had to spend a great deal of His time on the road, for He always walked. We are rejoicing in the new railroad opened between Chongyin and Changpyung, and expect next year it will be running all the way in to Hoiryung, so that will bring us into closer touch with the Chongyin and Kyung Sung end of our field.

As to our methods of work. In each group where there are at least a dozen women we hold a class once a year. This class lasts from four to six or ten days. All day long they sit and study each subject for an hour at a time. The annual class is quite an important feature in the education of the women, and is looked forward to eagerly by every one.

They also have home-study work to do during the year. Our council has prescribed a five-years' course, consisting of Scripture, memory work, and reading, and knowing certain books of the Bible on which they are examined. The Koreans are especially good in memory work. Lately, at Hay-yong, where I was holding a class, one woman who has only been a Christian for two years recited word for word chapters 14, 15, 16, 17 of John's Gospel, and another woman, who cannot read a word and does not seem to be able to learn to read, repeated all of the "sermon on the mount." Most of them study faithfully, the certificates they receive for each year's work being quite an incentive.

We feel we are largely indebted to the Bible women for most of the real work done among the women. We have been especially favored in Hoiryung field because the W.M.S. has given us supervision for six, which enables us to have one woman in each district. Each woman has oversight of the five or six churches in her district, holds classes, and is able study for

the Christian women, and visits and preaches among the heathen. We are trying to make a start at self support among the women. In five of the churches they have pledged themselves to contribute toward the support of their Bible woman. The contributions are not large—in most cases one sen ($\frac{1}{2}$ cent) a week, or in some cases a spoonful of rice or millet a day—but it is a start, and has the Master's own promise of blessing.

I had the privilege of helping in the Kando field this year. Council apportioned me three months' work there. I have put in six weeks already, and will go back in the spring for six weeks more. I travelled in company with Miss Hyllton, and it was very pleasant. The Kando field is so tremendous that even with six weeks' work we only got over a small portion of it. We visited 16 churches and held classes in six places. Many of the Kando women have been Christians for a long time, having come from the southern part of Korea, where the work has been long established.

Notes from letter from Mrs. Barker in Yong Jung: "I will begin with the girls' school. We opened with about 13, and now we have over 60. Our new school building is a great comfort, although it is not any too large now, especially in the winter, when we have to have stoves in the rooms. Our principal teacher is a girl who graduated from the Song Chin school. She taught a year in Hoiyung, then went to the Severance Hospital at Seoul to train as a nurse, but her health broke down, and she had to return to her home in Ham Heung. The second teacher is a graduate of the Presbyterian and Methodist Union Girls' Academy in Pyeng Yang. Her father is a minister on that side of the country. She is a very nice, sensible girl. We had a great time trying to get the boarding school opened. I opened it once, but it did not last long. Our mission has decided we must charge each a month for board, but the schools in the south charge that, so we will have to charge less, and have decided on the equivalent of six measures of grain, which is the old Korean custom. We are waiting to find a matron: when we get one I hope we will get girls enough to fill the little house.

One of our former teachers was married lately. She married a man who has spent about 10 years in America. He wore a Prince Albert coat, and looked as if he had just stepped out of a band box. She looked very pretty dressed in pale blue flowered satin finished silk, with a bridal veil and bouquet. I happened to have two carnation plants, which a Bible woman had brought me, with nine blossoms, so they did nicely for a bouquet, and I tied them with a piece of ribbon that once tied my own bridal bouquet, and she also wore my bridal gloves. She was the most up-to-date Korean bride I ever saw.

One of my women lately told me a pathetic little tale. She is one of our bright young women, about 30. She has only one child, a girl of 12, and of course having no son they have always wanted more children. The husband's relations, who are not Christians, told him he should get another wife. He began to think likewise. His wife, who is a Christian, has tried to talk him out of it, but he says if they have no son by next fall he will get wife number two. Poor little soul. Her eyes were full of tears as she said to me, "If the Lord would only take me home, then he could get another wife."

We are gradually getting the work better organized. Hoon Choon, the eastern part of our field, has this year called two evangelists, and provides half of their support. Last year they only had one, and paid about half of his salary. They are also helping to support a Bible woman. Each year they hope to give more until they pay all the salaries. God is working, and the work grows—O, to be able to do the work of six! Pray we may be greatly used for God's glory.

Miss McEachern writes of her work in Korea: "I had begun to feel that the school work was in good shape, and I would be able to devote more

time to study, when Miss Rogers was suddenly obliged to accompany Miss MacFurlane to Canada. This meant that I had to divide my time between the school work and Miss Rogers' country work.

"Early in February, accompanied by my helper and a Bible woman, I visited Kilju, a most picturesque little inland town lying along the course of a river with a beautiful avenue of trees leading up to it. We had been warned by some of the Korean Christians in Songchin that we would not enjoy a visit to Kilju as the few Christians of the place had no zeal. From the reception which we received our fear was that this might be so, and great was our delight therefore to find that a group of twenty-three women and girls met with us for study four hours every day during the week we were with them. The faces of some of the old women beamed with joy as we presented the glad tidings from the gospel, and they pled with us as we left them to come back again. Some of the women who attended this class walked out to Okey, a distance of about four miles, each morning when we held a class there a week or so later.

"From Kilju we proceeded on pack pony to Young An, where the congregation consists of a wealthy man of some social distinction and his relatives. Here a class of twenty-five women and girls met for study. Though the Christians of this place gave us a royal welcome I felt that they were not zealous in preaching to the unbelievers around them—probably because they had always felt their social superiority. Here, though they very carefully followed all the pretty little rules of etiquette, such, for instance, as standing back and forming a passage for me to walk in or out of church, it seemed to me that their grasp of spiritual things did not come up to the standard of the Kilju women.

"We had not planned to go to Okey just then, but the leader of the church came to Kilju to urge us to go, and we could not resist. We were only able to spend three days in Okey, but they were days of real joy. A band of about forty women and girls hungrily listened to every word, and seemed really very much disappointed that we could not stay longer. A number of the women from Songchin walked into Songchin when we left, a distance of thirty miles, that they might attend the class we were holding in Songchin.

Later in the spring we took a trip to Chaho, a small fishing port on the coast. We left Songchin at night on a small steamer with but a single first class cabin, in which were six bertas, two of which my Bible woman and I occupied. We reached Chaho the next morning at about 11 a.m., and a number of the Christians came to call on me. I asked one woman how long she had been a Christian, and she said she did not know, that her husband believed and therefore she could not do otherwise. 'Poor woman!' Some of them are very ignorant, indeed. I inquired if a number of women would probably study with us, and she replied, 'How can they study when they know nothing, and cannot even read?' However, a class of about fifteen women studied here quite satisfactorily, but as I passed through the streets I heard people asking if I was a westerner, and also if my helper too was western. Which query revealed to me that they had seen very few missionaries.

"On the first of September I was transferred to Hamheung, and since that time I have devoted myself almost entirely to school work. In our Hamheung girls' school we have over eighty pupils, twenty-four of whom come from country homes and reside in the dormitory. Of this number twenty-six are in the middle school and fifty-four are in the primary department. The girls all study very diligently, and we are greatly encouraged by the earnest effort the baptized Christian girls are making to deepen the spiritual experience of their young school friends.

"As the Japanese are going to ask us at the end of eight years to teach the Bible outside of school hours we are trying to give the girls a thorough knowledge of the Bible while we have the opportunity, and

so the missionaries' time is devoted largely to Bible teaching rather than secular subjects. However, even at the end of the eight years, when it will be necessary to teach the Bible in another building, I, am very optimistic as to the opportunity we are going to have to mould the young lives who are to be the future womanhood of this rapidly advancing country."

Serving in the Land of Sinim Honan

General.—During the summer a conference of missionaries from the various missions of North and South Honan was held at Chikungshan (mountain summer resort), at which plans for a "Five Years' Forward Evangelistic Movement" were adopted. In December at a fortnight's conference of foreigners and Chinese in the provincial capital, Kai Feng Fu, the proposed movement was more fully discussed and unanimously approved. It is to begin with a week of simultaneous evangelism at the Chinese New Year (Jan. 28th to Feb. 4th, 1917). The purpose is to give each person in the province an opportunity to hear and understand the gospel, and to receive the Lord Jesus as Saviour. In this movement it is hoped the Chinese church will take a leading part. With this in view a training class for the Chinese delegates (of whom there were some from each of our stations) was conducted during the conference by Mr. Tewkesbury, general secretary of the China S.S. Union, when problems such as "How to enlist, train and use the adult members of the church for effective Bible study, personal evangelistic work, and Christian service," were discussed. These delegates upon their return passed on the instruction received to the Christians in their districts. As the special week drew near much prayer was offered that multitudes might be led to decide for Christ.

CHANGTE STATION AND FIELD

Missionaries.—Mesdames Goforth, Mackenzie, Leslie, Griffith, Eadie, J. M. Menzies, Reeds; Misses M. T. McIntosh, Dow, Pyke, Logan, Shipley.

The **Annual Rally** of Christians in the Changte field was held for four days in November, with three sessions each day directed largely by the Chinese themselves. All were stimulated as never before to do their utmost to bring others to Christ. About 300, representing a total membership in this field of 1,500, partook of the Lord's Supper. Over twenty years ago this chapel was opened with only a few Christians in attendance.

Girls' Boarding School.—**Primary and High.**—Miss Logan, Principal.—Pupils in attendance, 69. Each pupil is expected to pay the cost of her food (some \$5 or \$6 per annum), but 15 have been helped by the church or friends. In 1918 the management will be in the hands of the Chinese, who intend to charge tuition fees also. A flourishing Y.W.C.A. exists; the girls conduct the meetings. Some of the seniors go with the Principal each Sunday afternoon to preach and teach in the near-by villages, thus giving her an opportunity to judge who will make good Bible women. The two graduates attending the Union Seminary in Peking are making good progress. We are thankful that at each communion season some of the girls are among the new members. Will you pray that when later on they enter the homes of their mothers-in-law they may have courage to take their stand on the Lord's side? After studying the lesson of Dorcas, and hearing of our Dorcas societies at home, the seniors asked permission to form one. On Saturday afternoons they made clothes for a poor little girl whose mother, a Christian, works all day, or all night, in a cotton factory, and whose father, a renegade Christian, threatened to sell her. The mother,

fearing that in her absence he would fulfil his threat, managed, with the help of friends, to enter her as a pupil.

Precious Pearl, who entered the school in February, 1916, had been betrothed into a heathen family, who disapproved so much of her, a "girl," being sent to school, that when she and a friend were on the way they swooped down, carried them off, and in various ways ill-treated them. Finally Precious Pearl managed to reach school, but her engagement was broken off, a great loss of "face" to any Chinese girl. As she had not previously been subjected to restraint, law, or order, her conduct at school was most reprehensible. When reproved she would open her mouth and let loose a flood of vile eloquence, and once on entering a room unexpectedly the Principal found her hitting one of the matrons with her wooden pillow. Owing to her general misconduct we reluctantly decided, for the sake of the others, to expel her, so her home people were notified that she would not be readmitted in September. However, during vacation, letters came telling of a great change in her conduct, of her anxiety to return. So she was readmitted, and the change has indeed been most marked. Another interesting pupil, although 18 years of age, and the tallest girl in school, is yet willing to sit beside the smallest and learn what corresponds to our A, B, C. She heard the gospel when in attendance upon her sister, a patient in the hospital in the autumn of 1915. She was then an ungainly, untidy girl, hobbling along on her tiny feet, with uncombed hair and dirty clothes; now her hair is combed, her clothes tidy, and her feet have been unbound. Will you pray that the inward change may be as marked as the outward? Her people are heathen, but she has proclaimed the gospel so diligently during her visits home that three houses have been opened to us. This term her mother has had to pawn the bed coverlet in order to pay her daughter's fees.

The Seventh Day Adventists have been very busy in our field, and, last autumn, they managed to entice away one of my best seniors, one on whom I had set high hopes as a possible future teacher; an all-round good girl, very capable, and very good at preaching. Her first two letters to me from her new school were full of earnest entreaties for my prayers, and explanations as to why she had left without giving me notice; the third, written after six weeks, was quite different in tone. She said that to return now would be sin, and she begged me to examine the Bible and find therein the real truth. So the enemy has sown the tares, but the seed will spring up and grow. Will you pray for this girl, that the Lord may lay hold on her and bring her back? A day school has been carried on in the compound. Average attendance 21.

Hospital—Dr. Jean I. Dow—Staff.—One change occurred—the appointment of an apprentice. In the early summer Mrs. Cheu exhibited discontent and a degree of pettiness, which made it seem advisable to dispense with her services. As the time drew near we learned that she was being misled by a former medical assistant, a man who left mission service under a dark cloud, and who having opened up private practice in one of the rising cities of North Honan coveted a colleague able to increase his clientele by the addition of women. The dazzle of a larger income, and prospect of change of scene, blinded her eyes to the sure net being cast for her unwary feet, and only the timely offices of a few friends of truer and farther vision saved her from disaster. Since then she has regained normal interest in her work.

Mrs. Sung, the voluntary worker, contributed several months of willing assistance. Being in easy circumstances, and no longer young, she rejoices in spending her time where audiences are always at hand.

A Few Features of Every Day Practice.—In maternity cases the greater safety and comfort of the patient through western methods is slowly percolating through the crust of conservatism. A good instance to the con-

trary was observed in which, responding to an invitation from a well-to-do family in the city, we were somewhat coldly received by irresponsible relatives and requested to wait. Not being accustomed to this role, our assistant went on a tour of investigation and soon found the explanation by drawing aside a curtain screening a room from which emanated the sound of voices. Protests were immediately showered upon her, but her object had been gained. A man stood with his back to the entrance, a religious devotee, performing gestures and incantations in the presence of the patient and members of her family. Evidently there had been difference of opinion as to what constituted expert advice, and the occult scientist won the day, but—lost the patient.

In the home of the Chief of railway police it became necessary to indicate that one master of ceremonies sufficed, and that he was not that one. After watching the new regime with manifest self-restraint, and observing that his wife did not die and his child breathed, he triumphantly assured us that he had travelled and had studied, and, unlike the common herd, heartily approved of the western method! But the gallery filled for the bathing of the infant, and as the largest towels in the house, two in number, and doubtfully clean, did not exceed 20 in. by 12 in. in size, and as there were no blankets, the process was a work of art difficult to perform to the credit of the operator or the comfort of the stranger.

The swallowing of gold ear-rings and finger-rings is becoming the fashionable method of attempted suicide. Three or four cases from the upper stratum of society were brought for help. This is the most elegant and least dangerous device for teaching the family a lesson, more comfortable, too, than dropping down the well. For the desire for self-extinction is frequently in direct proportion to the proximity of friends likely to institute prompt saving measures. With the advanced price of opium, suicide by that agency has become comparatively uncommon, but instances are still seen of poisoning by the use of face powder, which contains arsenic and lead.

Literature was freely bought by the patients and their friends, and the general attitude towards the teaching is increasingly open and sympathetic. Illiteracy is a well fortified enemy of true religion. What is the mind of a woman to feed upon when ability to recite one short elementary hymn is the sum total of a month's achievement? Why should she not accept housekeeping as her present limit of possibility and take chances for the life to come? For this reason it is necessary to reiterate day after day that acceptance with God is based neither upon natural endowment nor upon acquired knowledge, and it is this assurance that leads many a soul to say, "Then this message may have something for me."

Miss Shipley, along with language study, has found time to teach in the hospital wards and to do other helpful things. She tells us of one patient who proved herself very much "just like ourselves" in her love for her sister and mother. "As we finished the last lines of a hymn which, after exhorting to decision to follow Christ, closes with the warning, there is no plan for salvation after death, the little woman said, 'Oh, I always feel so badly when we sing that hymn, for my mother and sister have both died without knowing about the Saviour Jesus.' Dr. Dow remarked in English, 'If the church at home could just hear that.' It is an appeal which has often been read at home, but here it was beside us in the little chapel in real life. The ministry of healing had reached her with the gospel, but her joy in her Saviour made more poignant her grief for those she had lost."

Evangelistic and Educational—City Premises—Miss M. I. McIntosh.—At the close of this second year of city work, encouragement is thankfully recorded. Six women have become interested enough to begin study, and have bought books. One, the wife of the manager of the Electric Light

Co., who can read, now owns a New Testament. Another, who is being taught by her husband at home, comes frequently to services. Still another after weeks of laborious effort learned one single hymn. Attendance at Sunday School is irregular, but having purchased the large illustrated scrolls and weekly lesson sheets we hope for better results. Attendance at prayer meeting varied, sometimes excellent, sometimes small. Mrs. Tsung, Bible woman, joined the Seventh Day Adventists. One old lady of the better class, who was "assisting" by good works to lay up merit for herself, came again and again to see us. In vain we pointed out to her that Jesus gave His life a ransom for hers, and He alone could take away sin. She was a vegetarian, and feared that if she broke her vows she would be committing sin. She was so much in earnest that she brought her two daughters to hear. But like Agrippa, though almost persuaded, she passed beyond our reach while still halting between two opinions. They were transients doing business in the city, and one morning Mrs. Wang found they had "fitted." It is ours to sow beside all waters; results we leave with Him, who has promised that His word shall not return unto Him void.

Day School.—The serious illness of Miss Yang, the teacher, necessitated the closing of the school in April. She was a sweet, gentle girl, a graduate of the Changte school. After months of suffering she passed peacefully away on Christmas day, another victim of the white plague. The school was reopened in October with a young inexperienced graduate in charge. At first 15 to 21 came fairly regularly, but wet weather and an epidemic of mumps and whooping-cough brought the attendance to about twelve. Mrs. Wang, in visiting, finds evidence that the little girls are light-bearers among their own folk.

For three months Mrs. Eadie taught English to the grandchildren of Yuan Shi Kai, residing in Changte city.

Country Work—Mrs. Griffith.—Several weeks were spent with my husband in Lin Hsien, a mountainous district two days' journey to the west of Changte, and so difficult of access that comparatively little work has been done there. Hitherto the preaching in this part had been done by following fairs and theatres, preaching for two or three days in one market town, then passing on to another. Much seed had been sown, but with little opportunity to gather the fruit, so we planned to spend ten days or more in each place, and with the help of our travelling organ, scriptural texts, pictures and hymn sheets appealing to both ear and eye, strive to arouse an intelligent interest in our message. The results were encouraging. At Li Chia Chang our landlord was the son of an opium smoker who, with his sons, had smoked away 80 acres of land, and whose wife had in consequence hanged herself. The landlord himself smoked opium, and he and his wife had not spoken for four years. They have been reconciled shortly after our visit; he is breaking off his opium, is working diligently, and is, with his wife, studying the Gospel and preaching to his fellow villagers. He and several others in that village hope soon to be recorded.

Outlying Stations.—The North-West field has been divided into seven organized congregations, each responsible for the evangelistic work in a large district, and having jurisdiction over all the scattered Christians. Each is expected to bear its share of financial responsibility. Each is subdivided into several evangelistic bands, and during the week of evangelism will reach more than 100 villages. Five centres affiliated with these congregations ought to become selfgoverning in the near future.

WEI HWEI STATION AND FIELD

Missionaries.—Messdames McClure, Mitchell, Grant, Lochead, Luttrell, MacRae, H. Mackenzie, Auld, Hattie, Forbes, R. G. Struthers, Bumpas,

W.M.S. Staff, Misses I. McIntosh, McLennan, Hodge, Warren, McTavish, and Mrs. Ratcliffe.

The Women's Bible School had a smaller attendance than usual, probably due to the scanty harvest. A Bible Study Class, conducted by Mrs. Mitchell, met weekly in the home of one of the Christians. The lowest per cent taken at the examinations in June was 62. A few years ago these women could not read; only one could write. They were taught how to give out to others what they learned. There is a little prayer circle with subjects of prayer for each day. A W.M.S. auxiliary was formed in the autumn. Practically all the Christian women here have promised to take part in the week of evangelism.

Sunday School.—The women's part, nearly half the school, is divided into nine classes—four taught by foreigners, five by Chinese. The classes for Christians follow the International Sunday School lessons, but the teachers of the non-Christian classes choose their own subjects. The women meet with the men for review. A Chinese girl acts as secretary. Average attendance of women and girls 100. A small primary department for non-Christian children is in charge of a graduate from the Girls' Boarding School. About 20 women meet before Sunday School to study Chinese character and learn to read.

Kindergarten—Mrs. Auld.—Had its full quota of pupils for the spring term, and results as usual were encouraging, but circumstances prevented the re-opening in the autumn.

Day School in the West Suburb—Mrs. Lohead.—This school has been a centre of Christian light, and a valuable means of opening many homes to the missionaries.

Miss Hodge reports the realization of a three years' prayer that her teacher, a bright young Chinese, might give his heart to Christ, and asks the Mission Bands to pray for him.

Girls' Boarding School—Miss MacLennan, Principal.—The spring term saw the largest enrollment in our history, 65. Eleven in the graduating class. Fall term enrollment 49. The examinations in all the mission schools are uniform. In June 61 wrote on these, and all passed. In the five junior years the girls of this school made the highest average percentage; they "tied" with the Changte School boys in the sixth year, but were a little behind both Wei Hwei and Changte boys in the senior year. Mr. Sang, who has taught in the school since its organization in 1906, and Miss Wang, who entered then as a pupil, and has been on the teaching staff since 1911, continue to give satisfaction. Miss Shu, our only graduate in June, 1915, was on the staff until June of this year, but was not a success. We regret that since then she has joined the Seventh Day Adventists. Of this year's graduates five have been, this autumn, teaching in our own mission schools, three others are being taken on for 1917, and one or two others are teaching in other schools. 24 of the girls are communicants, and 10 have been recorded during the year. The girls have full charge of a weekly evening meeting; two or three help Miss I. McIntosh on Sunday afternoon, and during the spring term with their help the Principal had a Sunday School for non-Christian women and children in the South Suburb. For these girls and other Christians a teachers' training class was conducted by the Principal. Mrs. Hattie and Mrs. Gordon Struthers gave appreciated help with the singing. Four cases of typhoid caused anxiety. One case from the first was most serious, but was with care making progress when a kind (?) relative treated her to a "moa" (a hard-steamed bun about the size of a teacup), causing a relapse. One day when once more she was doing well I arrived just in time to find a second bun being devoured by the hungry patient, while the grandmother, who had been left

in charge, and the father and little brother, who had provided the bun, looked admiringly on. The value of training to prompt obedience to constituted authority was demonstrated by the patient releasing her hold on the bun and even parting with what was in her mouth, but I feared some had already gone down the "red lane." My remarks to her father are not for publication. I had spent a score of nights and twice as many days in helping to nurse her, and as her father is one of our evangelists I naturally expected better things of him, the danger of improper diet having been carefully explained. I could write at length about her visions of Jesus and angels hovering over her when she was so ill; of her pathetic appeals to Miss Wang (who being Chinese could understand her digestive organs as I, a mere foreigner, could not) not to insist on her taking nourishment when she was not hungry; of her warnings to Miss Wang that if she would not pity her God would, as punishment, give her a husband and mother-in-law who would ill-treat her, and never again should she have a happy day; of her requests that I should pray with and for her; of her promises to bid those who should tempt her to eat forbidden buns "be-gone." Surely God has some special purpose in preserving her life. For her and for all such children let me entreat your loving sympathy and prayers.

City Premises—Evangelistic and Educational—Miss Isabel McIntosh.

Hundreds of women have heard the gospel during the year; not only city women, some coming in from the country to sell their home-spun cloth and other produce have spent hours listening and studying, and have carried back to others what they heard. Nine women were baptized and a number recorded. Over 20 women studied earnestly in Bible classes held for a month in the spring and again in October. These closed with an illustrated lecture by Rev. A. W. Lohead, which was enjoyed by all. Among other prominent ladies who attended was the wife of the Hsien official, who brought with her the younger ladies of her household and a long train of servants in livery, carrying large gauze lanterns with stout red candles, which made our courtyard very pretty and bright. The soldiers stood in the doorway and heard most of the lecture. We hope they, too, may have been led to think of Christ as the only Saviour. The Sunday and Wednesday meetings have been carried on through the entire year, the Chinese Christians keeping them up during the missionary's vacation. Attendance on Sunday at a combined gospel meeting and S.S. from 50 to 160.

Day School.—Pupils enrolled 60, average attendance 27, ranging in age from 6 to 15. There are five classes. As far as possible the regular school curriculum is followed, but we have some difficulties to face which do not arise in the boarding schools. Each year brings marked changes in the personnel, and some come very irregularly or for short periods; or the future mothers-in-laws summon them to be married (usually days of weeping follow). Of 60 on the roll at the close of 1915 only 18 returned, a large number having entered the newly opened Government school, which is within five minutes of our door. It looked as though our school had received its deathblow, as the Government offered special inducements: pupils attending for three years are to receive certificates, the wife of the Hsien official controls the school and teaches some classes, and the pupils have the advantage of teachers holding certificates from the Provincial Normal School, while we only employ girls from our upper primary schools. However, these young teachers do good work, and it is quite evident that parents and pupils recognize we have something to give which they do not get elsewhere. And it is cheering to know that several continue to witness for Christ in the Government school, and one of them, the very first girl to attend our city school, is to be baptized on the first Sunday of 1918. Will you not join with us in prayer that many more may follow her example?

Out-Station of Chi Hsien—Mrs. Ratcliffe.—In the autumn I moved out to Chi Hsien, a town two stations to the north of Wei Hwei, on the Peking.

Hankow railway. Mr. and Mrs. Luttrell have spent a good deal of time there, and I lived in the native house fitted up by them. The Christians are not numerous, but ten or twelve women came regularly for a Sabbath service, and always welcomed me to their homes. Two or three are finding the way very difficult to walk in and appreciate my help. Some little neighbours came in constantly and learned many hymns and verses. It was sweet on Christmas to hear them sing "There came a little child." It is so pretty in Chinese. One day a woman came from a distance carrying a little child apparently very ill. She wanted me to pray for him. She did not know anything about Jesus and very little about "the doctrine," but felt she must come for prayer. We tried to teach her a little and prayed for the child, and she went off again to her home. So few of these women can read, and often they do not know anyone who can, so the little teaching they get at long intervals is all they have—that, and the influence of the Holy Spirit, who is, after all, the great teacher.

HWAI KING STATION AND FIELD

Missionaries—Mesdames J. R. Meuzies, Slimmon, Mowatt, Boyd, E. B. Struthers; Misses O'Neill, Brown, Lethbridge, Ross

The Sunday and week-day services at the mission compound have been well attended. Lui T'ai T'ai, wife of the wealthiest man in the east suburb, was faithful even in the hottest summer weather, and her presence was an inspiration to all. As her home is nearly two miles away she rode in their cart to church, but when the cart was busy she was not to be deterred and hired a Sedan chair. In April her little daughter (see *Missionary Messenger*, Oct., 1916, and Oct., 1917), after much suffering, went to be with Him in whom she had learned to trust. After her death the family strove to prevent Mrs. Lui from coming to us—we had not been able to save the child's life; had not done them good, but harm, they thought. But Mrs. Lui remained unshaken. She had joy in her new life, having found the true and living way, and as she herself aptly put it, feared she might lose it again. She has witnessed in her home and among her friends and neighbours, and as a result many are willing and anxious to listen to our message. She has not yet been recorded, because of her husband's opposition. It has heartened us to see how this lady, who has nothing to gain from us in material things, has kept her faith through all opposition. A little over a year ago she feared even to drink a cup of tea in our house.

Hospital—The women patients were fewer than usual, but real interest in the gospel message was shown. Mrs. Wang, the Bible woman, passed her fifth and final examination with credit. In October Mrs. Yang became matron; her influence for good is already felt.

Girls' Board School—Primary—Mrs. Margaret Walks Struthers, Principal.—At the close of its fifth year the school reports considerable progress. In June our first graduates completed the course. One, Chai Te Cheng, daughter of our elder, Mr. Chai (one of the oldest Christians in the field, and who greatly helped the foreigners to escape in 1900), is now teaching in the school. The other, Li Yien Su, older daughter of Li Chi Ching, the blind preacher, holds a responsible position in the Industrial School. She is to be married on New Year's Day to a medical assistant. Li Hwei Chen, younger daughter of Li Chi Ching, is an exceptionally bright girl. She and Mrs. Chen were our delegates to the conference in Kai Feng Fu. It is hoped that they will conduct normal classes here in preparation for the week of simultaneous evangelism. Two of our girls were enticed away by the Seventh Day Adventists. Wei Tsi Ai is the pet of the school, and very like a foreign child. Mrs. Ch'en completed her fifth and final year in the Bible woman's course. Three new rooms have been erected, so now there are three classrooms, a dining-room and four dormitories. The yard has been

levelled, a square courtyard paved for drill, a well dug, and the beginnings of a vegetable garden made.

Industrial School—Mrs. Mowatt.—Average attendance of women 50, besides those working at home. There has been a ready sale for the work, and had it not been for the rise in the price of materials, due to the war, the funds would have come out well ahead. Many needy cases have been helped from school funds, and work found for even male invalids in some of the homes. The attendance at prayer meetings and Sunday services has been good, and the daily study classes kept up faithfully. Four women, recorded in the spring, have made good progress in their studies, and hope to be baptized when the year of probation is up. One encouraging feature has been the evangelistic work in the homes. Another Bible woman has been added to our staff, so that each morning two of the three go to one of the villages and conduct classes, formed mostly of women and girls who work at home, but others join who are connected only through their relatives. A record is kept of the amount studied each week, and in some cases their progress has been surprising.

The Primary School has proved a decided success, twenty-seven little daughters of the workers having kept up with the regular primary school curriculum, studying every forenoon and working at their lace-making the second half of the day, which work is supposed to pay for their food. A class for smaller boys has been carried on, and kindergarten work taught, as well as simple characters and memorizing of hymns and scripture. These children are under supervision the whole day, their mothers being free to work. The babies are also cared for, and some attempt made to keep them clean as well as amused.

Miss Li has undertaken the managing and paying the women, giving out and receiving the embroidery. The young man clerk we have used for years now only attends to the stamping and office work. This change has proved satisfactory, though for the time being it necessitates more foreign supervision.

City Work—Miss Brown.—In the hope of having everything ready to commence work when the final language examination should be passed in December, much time and energy were spent during the autumn in cultivating the friendship of the city women and in hunting (unsuccessfully so far) for suitable premises. House hunting is not encouraging work, especially in China, though it has had its bright side too, for in our various attempts we got in touch with several families we might not otherwise have met. On two occasions ladies of the official class entertained us in their homes. All the neighbors came in to see and hear us. This is a great step forward, for in the case of one of these ladies a foreigner had never before entered her home. Interest is increasing among the better-class families, many of whose homes have been opened to us through the influence of Ch'en T'ai, or Liu T'ai T'ai. On going to a home it has been a real joy to find that they already knew who God and Jesus are, because Liu T'ai T'ai had told them.

Sometimes a very simple thing gives one a real point of contact. I was one day invited to eat at the home of Chen T'ai T'ai. Quite a number of T'ai T'ais were present, and we were sitting around the table when Ch'en T'ai T'ai's daughter-in-law produced a slip of paper with several riddles on it. As I was at the opposite side of the long table I did not hear them, but none of the Chinese ladies could guess them. Afterwards in the courtyard, where we were going to sing and speak to the neighbours who flocked in, the daughter-in-law sat down beside me and again read from the slip. At first I scarcely listened to her, thinking Chinese riddles quite beyond me; suddenly something caught my attention, and looking at the sheet I guessed the riddle. She was perfectly amazed that a foreigner could guess a Chinese riddle; they have largely to do with Chinese characters. I guessed

a second—they were very simple. Then my reputation was made; from that day to this she has been my sworn friend, and Mrs. Ch'en has great hope that she may become a Christian.

Country Work—Miss O'Neill.—At Yang Tsun three women were recorded. One of these, named Chir, a young woman of nineteen, seems to be of a deeply religious nature, is especially bright and anxious to learn. She has read most of the New Testament and parts of the Old. Her mother, a widow, lives in this village, but her husband's home is half a mile away. The husband is not much at home, being in business in a distant city. Her mother-in-law and her husband's other relatives are very much opposed to Christianity, and she is the only Christian in the village. If her mother-in-law were converted and would allow her to do so she could teach the other women. Her husband's people are in better circumstances, and she would have time to devote to this work. Will you not pray that Chir's mother-in-law may be won to Christ, and that Chir may be much used in bringing the women of the village to Christ.

Miss Lethbridge.—On Dec. 15th I started on my first evangelistic trip. Peh Kao Tsao is a much larger village than most, and is surrounded by a high wall with six gates. One of our workers had visited it in the autumn, and five men were ready to be recorded, but they asked Miss O'Neill to come to teach the women, so that no objection would be offered when they took down their idols. Miss O'Neill, two Bible women, and our capable boy and business manager had preceded me by a week, so I was not the first foreign woman they had seen, but I might have been, judging from the attention I received. My cot, bedding and catables had already gone, so I went "in state" in a bamboo chair, carried by two strong men. The day was ideal, and a very short ten miles it seemed. Evidently I was expected, for several lads met us at the gate and escorted us to the house, near which the street was almost filled with people waiting for the new arrival, and most of them followed us into the yard, and as many as could into our "private" (?) room; yes, as private as is possible in a village in China. The courtyard was about 35 feet square, and directly opposite the entrance gate was the large room (probably 25 by 18) where most of the preaching was done. To the left of the entrance were our "private" quarters, and at the back long covered passages and smaller yards, into which rooms opened. The family lived in rooms just back of the large room; beyond those were rooms filled with farm implements, etc., and in the rear the animals and farm yard. The Bible women slept in the large room; our own, about 25 by 10, served as kitchen, dining-room, reception room, and bedroom. For furniture there were our cots, a table, a tiny Chinese stove (over which our food was cooked, with just one 2½ inch hole, and whose thick sides gave out no heat), and one fine Chinese chair which, as usual, had its back slanting at an angle of 45 degrees (imagine the comfort!); but then we had several benches about 4 ft. by 6 inches, so what more could we wish? There were two windows and a door, so we felt quite well off with such a large room and so much air. The windows were made of strong crossbars, —much resembling prison windows, covered with fresh newspapers in the day time, which were torn off at night.

After a walk, attended by a considerable cortege, which dwindled with the distance traversed, but which we picked up again as we returned, we ate our supper in comparative quietness with just a half-circle of women and children with bowls of food watching our every movement and wanting to know what we were eating, even examining our bread sometimes. After the dishes were washed the boy succeeded very tactfully in getting the visitors out of the room. Then we bolted the door securely, as the people were coming in greater numbers, and Miss O'Neill had been advised not to hold night meetings, this being the first visit of a lady evangelist. Then

such a noise! They rapped at the door; begged us to open; to let them in; to come out; to preach to them; they wanted to buy a book, etc. They tore the paper off the windows and pecked through, until at last we blew out the light; but, instead of getting angry, the confusion soon subsided, and to my surprise, they began to sing most heartily, "Jesus loves me," "When He cometh," and several other hymns they had just learned. Each night almost the same tactics were repeated. Then when the majority had gone away we allowed a few women and children to come in and examine our belongings. One woman opened my box containing stationery, thread, handkerchiefs, etc. She examined everything carefully, but seemed most impressed with the eight white handkerchiefs, which she unfolded and examined one by one, saying, "Pa ke shou chin!" (Eight handkerchiefs!) If you could see their one dirty general-purpose cloth you would appreciate what it meant to see eight white "shou chins."

There were usually women coming and going all day long, but at certain hours the large room was filled. Some came out of curiosity, others because interested, but the main thing was that they came, and were so friendly. All enjoyed the singing, though most were too timid to try, and all liked the organ and wished to help us play. It wasn't a duet either, but more frequently a quintet, or sextet, but they did not mind having their hands gently pushed off the keyboard. Sometimes a woman would tell the children not to play, then calmly do it herself. The three workers preached in turn throughout the day, and when not preaching would usually have two or three at one side teaching or explaining. The Bible women held their attention so well, and had such splendid little devices to attract them. One of them has a very sweet voice. Several times I watched her with a group of women; when their interest wandered and they were about to leave, she would sing a sweet hymn, and then she had their attention for more preaching. When six o'clock came I felt quite worn out; the continuous stream of people is a great strain on one unaccustomed to it, and the dust in the room was so bad, in spite of the sprinkling, that when night came our throats were sore. Never did I so realize what the preaching of Jesus was like. In Mark 7, 17 it reads, "When he was entered into the house from the people." Mark 8, 11 was true of the workers here also. The visit was a revelation to me; to see how much had been done in such a short time. So many children could sing hymns and read a prayer and part or all of the catechism. Will you not pray for this village that many may accept our Saviour, and that those who can read may be willing to teach those who cannot?

Miss Ada Ross.—My initial year of language study was spent in Peking in attendance at the North China Union Language School, where were from 40 to 60 students, all of them missionaries and the majority British or American college graduates. Many denominations were represented, and our destinations varied from North Manchuria to South Honan. Besides the regular course we enjoyed special lectures in language study by Mr. Baller and Mr. Rees; by Dr. Arthur Smith on the missionary's life; and most novel of all on Chinese etiquette, delivered and demonstrated by two native teachers. I had the good fortune to reside with Dr. and Mrs. Goodrich of the American Board. Dr. Goodrich, a man of eighty-two, with fifty years of missionary life behind him, is chairman of the Mandarin Bible Revision Committee. Through Mrs. Goodrich, who is general secretary of the W.C.T. Union of China, temperance work here became very real and interesting. I saw something of both old and new China. Of old at the lantern festival in the South City; at the Imperial Museum with its recently added treasures from Jehol, and at the Lama Temple, when the devils were driven out. Of new at the North China College "Field Day," and best of all at the little independent church in the dark South City, when Mr. Yung T'ao, a wealthy philanthropist and social reformer, was publicly baptized by Dr. Goodrich. What his influence may mean one cannot foretell.

WU AN STATION AND FIELD

Missionaries.—Messdames Bruce and Clark; Misses Gay and Hykes, and Dr. McTavish.

Evangelistic and Educational—City Premises—Mrs. Clark.—The number of pupils having doubled in the day school a second class-room and second teacher have been necessary. Several pupils profess conversion, and two seniors wish to be recorded. A number of the relatives have become interested and attend services. The S.S. is a great encouragement, for it is much easier for children to believe on Him who said, "Suffer the little children to come unto me." All the missionaries and a number of Chinese teach. Mrs. Bruce had the advanced class. Mrs. Clark conducts a weekly teachers' training class. The guest room is always open, and with its clean walls, bright sunshine, and many pictures is very attractive. A great many guests come to hear and study. The first convert from among those who owe their teaching entirely to the work done in this room was recorded in June. Her daughter is also a Christian. To the Christmas tree the people, big and little, brought gifts for the poor, which were distributed by a committee appointed by the Chinese. 150 Christians and adherents sat down to a dinner provided by themselves, the women and girls in the guest room, and men and boys in a separate yard. More than half were from the S.S. God has been very good to us, and we pray for still greater blessings. There was a great storm here last summer; the hailstones were very large, and the rain came in such torrents that many houses were submerged, and the streets became a rushing stream. Many people were drowned. Two of our school-girls undoubtedly owe their lives to their being in S.S. when the storm occurred. Their home was destroyed and an aunt drowned. The story of their escape has lessened opposition to our S.S. The Chinese are superstitious, and when a Christian has "bad luck" they say the gods are punishing him, but when a case like this occurs they believe the Christians' God is protecting them.

Dr. Isabelle McTavish rendered valued medical service in the mission families. She was transferred to Changte at the close of the year.

Country Work—Miss Gay.—For some months we had endeavored to secure rented premises for work in Chou Chwang (Jo Jwang). After many delays and disappointments incident to real estate dealings in China, we seemed at last to have found a suitable place. The rental was fixed; and on our being given possession the landlord was to receive a quarter's rent. So one bright morning our Bible woman, a boy servant and I, proceeded to our new place of abode. It was very much to our liking, was well located in a quiet spot away from the street, had a large yard, a spacious guest room, and two small rooms for the Bible woman and myself. How I delighted in the thought of eating in peace and privacy, without the curious crowd gazing upon me, watching the use of knife and fork! Happy anticipations of enjoying work in these fine premises were not to be realized, however. Early in the day the boy came asking for money. The landlord wished the first quarter's rent. Was it not due? Yes, it must be paid before the day ended, but not quite yet, for I must first know why our rooms had not been emptied of the landlord's goods. When would everything be cleared out? The boy returned to tell me that all would be made ready. But as the afternoon wore on, the goods still remained—likewise the money. On being sent once more he brought back word that the landlord's nephew, a seller of beans and millet, had occupied the rooms. The furniture and wall decorations were his. He was residing temporarily in another room opening into our yard, and he would depart very soon—in ten days or so. Was that not quite satisfactory? But the reply went back that such an arrangement would never do. How could we invite women to come into the yard while men were passing back and forth transacting business? Our work would be seriously handicapped, as no men must be

in evidence where women's work was to be done. The landlord was displeased, but again replied that in a few days all would be right and would I hand over the rent at once? Five years in China, however, had taught me something of Chinese ways, and I determined to part with neither the money nor the "face" that would surely be lost were the matter not dealt with in a businesslike way. Calling in two leading Christians we asked their advice. How amusing it was to watch them beat around the bush in true Chinese fashion! Very slowly they weighed both sides of the matter, apparently little concerned with the attitude of the landlord, though in truth they were very angry with him and eager to settle the matter before evening. Suddenly one of them departed, but soon returned, bringing his wife, my good friend Mrs. Wang, who invited me to her home "for the night." Her husband, calling me aside, said in low tones, "This decentful landlord has no intention of sending the grain merchant away. He thinks you will give him the rent, and whether you ever get proper possession or not is nothing to him. If we stay until to-morrow there may be trouble; if we go to-night we are free. We must move everything at once and not return." Then in his kindly way he added, "Mrs. Wang and my mother want you to come to us. You've always stayed with us before, and why not now?" The hearty invitation was thankfully accepted. By this time night was coming on. We had not time to hire a conveyance for our goods, nor did we wish to create any disturbance on the street. So the boy shouldered the folding organ; Mr. Wang grasped by its wire handle the portable stove made from a coal oil tin and filled with red hot coals; two other men picked up the boxes of food supplies and books; Mrs. Wang and the Bible woman gathered together newly purchased straw mats and our bundles of bedding, and away went the procession, I leading the way with pans and kettles in one hand and in the other a lantern held aloft. No word from the landlord followed us, nor did we encounter any difficulty on our way along the now deserted streets. It was good to see the Wang home. With a sigh of happy relief I entered the room occupied on many a former occasion. True, it was small and dark, had little air, and must serve as reception room, class room, kitchen, dining-room and bedroom—but as I lay down to sleep on the brick bed I was devoutly thankful for these good Christian friends with whom I could have a home.

The next morning Mr. Wang conveyed to the landlord my peace offering of 300 cash (10 cents) in acknowledgement of our brief use of his premises. He returned us polite a message of thanks as if he had received the full rental. To show chagrin over the failure of his scheme would have been to lose "face." Thus the matter ended, but we still hope that some day this place, so well suited to our requirements, may be ours.

Country Work—Miss Sykes.—Over a year ago I paid my first visit to the village of I'Ch'eng, 13 miles from Wu An, in response to an oft repeated request for someone to teach the women and children. My Bible woman and I spent a happy two weeks there teaching those who had already learned a little from their husbands and friends. While there we were invited to a near-by village for a couple of days by a Mr. and Mrs. Ts'wei. Through a mistake we arrived unexpectedly, but received the usual hearty Chinese welcome. We noticed we were being carefully scrutinized by outsiders, though the family were most cordial. The children, who usually come with ease and freedom, were few in number, curious to see yet fearful of staying, but before leaving we had gained the goodwill of many who had been skeptical of us. Last spring we again visited I'Ch'eng, and also Mr. and Mrs. Ts'wei. This time another village was entered. Before Christmas we made our third visit to this district. Our I'Ch'eng friends are becoming more numerous and are eager to study. Four are recorded, and others may be added soon. Some of the younger ones are married and visiting them in their new homes will mean entirely new villages. In I'Ch'eng we recently purchased premises which will make a bright sunny

home for our women's work. On our next visit we go not to the one place from which we received our first invitation but to five villages, perhaps to eight.

TAO K'OU STATION AND FIELD

Missionaries—Messdames Thomson and Arthurs; Misses Macdonald and Dinwoody.

Although the number recorded or baptized is small, the situation in this field is more encouraging than it ever was; more homes are open and a better reception given to the missionaries, especially by some of the country gentry; more visitors come to the city premises, some from the river boats; a larger number of mothers allow their little girls to attend school; more gospels and catechisms are sold; and the sphere of influence in and around the five out-stations is constantly extending. The Bible women and helpers are realizing the importance of their work, are becoming increasingly more reliable, and can, when necessary, carry on the work for a time without supervision. **The Women's School** at the city premises is fulfilling its aim, daily receiving women and girls and pointing them to Jesus. On Sabbath Mrs. Thomson teaches the women's Bible class there. We have seen how some of these women endure persecution for the Master's sake. One young woman was starved to death by her mother-in-law, the autocrat of the family, because she would not worship the household gods. Another, a fine gentle woman, when beaten by her husband for learning the "new doctrine," said, "Don't beat me, it is useless, for since Jesus came into my heart I must believe in Him. If you beat me I must trust Him. If you kill me I must still trust Him."

An Answered Prayer.—A little lady had a troublesome abscess on her forehead. We advised her to go to the hospital. Off they went—quite a carcade, husband, small son, brother and nephew, and not least, Mrs. Ding, one of our Christians. When they arrived the doctor took off the "black plaster," cleaned out the wound, and found very serious trouble. He had to tell them that she had a bare chance for life. He applied a dressing, and they went, a sad little group, to their lodgings, and considered whether they should go home. "No," said Mrs. Ding, "let us pray. Confess your sins, promise Jesus to follow Him, and He can heal you." So then and there they prayed, calling on the Saviour to heal, and with simple trust left all in His hands. Two days later when the doctor removed the dressing he found a decided improvement. So she remained going over every day to be taught and to receive treatment. At the end of three months she was in good health, had mastered the catechism, had learned more of Christ, and returned home to witness for Jesus with her husband and Mrs. Ding to help her, or to go back to the old life—which? We are praying for her, and time will tell.

City Premises—Day School.—Is doing well, eight or nine regular scholars, and a large number of irregulars. The latter are taught scripture principally, as they may be with us only a few months. An outbreak of black small-pox necessitated closing the school in June. Two of the brightest little girls died, but they had learned of the children's Friend.

Little Sung-Shwei had her feet bound, and was suffering terribly, the servant had to carry her to school to have her photo taken with the others. Su Ping, the assistant teacher, was quite upset over it. She protested and sent a letter and a booklet to the home, but without avail. So we prayed, and the good news came that Sung T'ai T'ai would unbind her little girl's feet so that she could walk to school. The S.S. is growing; attendance sometimes reaches 40.

SIU WU STATION AND DISTRICT

Mrs. Ross.—An evangelist has been called by the little church, and systematic giving introduced, with the result that the offerings have been treble those of 1915. The women have borne a worthy share in this, and

part of the salary of the woman in charge of the women's city chapel is paid by the local church. The little company of women grows steadily; many more are coming in touch with the gospel message in the more favorably situated buildings within the city walls near the East Gate. These are on a piece of land purchased by Mr. Hsu for the erection of a church. This being temporarily delayed, such buildings as were worth repair have been utilized for women's work. Quite a few villages are now represented at the services, showing that the Christians are passing on the light. The **Day School** shows good results, but is hampered by the lack of a female Chinese teacher. **Ch'iao Tso** became self-sustaining in July, and called their own pastor. Church and manse are free of debt. **Ch'iao Miao** is at present the least prosperous centre in the field. **Mu Luan Tien** is the newest outstation. Services are held regularly, and the people are friendly. Though there are no baptized women as yet, there are earnest inquirers.

SHANGHAI

Mrs. Donald MacGillivray.—The magazine, "Happy Childhood," is an ever-increasing joy, and yet a very solemn responsibility. Though the cost of paper has increased we have not raised the price of the magazine. This is due to help from friends in America and from the W.M.S. The subscription list steadily increases. A special Christmas number was prepared containing a short service for Sunday Schools. Nearly 15,000 copies were sold. With Mr. Loh's assistance a book on kindness to animals called "Strike at Shun's," was adapted and translated, the cost of printing being met by the Boston Humane Education Society, which has also paid for 500 copies of "Beautiful Joe," to be presented to principals of schools.

The Brightest Gem in the British Crown India

Medical Work.—Dr. McMaster.—Plague still keeps a strong grip on India, 12,000 deaths being reported in one week. Indore has had its share of this fatal disease. We have had it all year in the city except in the hot season, when it dies out for a time. At the close of the year many are still dying, and about one-third of the population has fled to other places.

Notwithstanding these adverse conditions, the attendance at the dispensary and hospital has been good; 117 more in-patients than in any other year during my service at Indore. Many of the old patients have come back, bringing their friends for treatment. It is encouraging to notice how many of those we treat have heard something of the gospel before. Not very many days ago I answered a call to a village six miles away. I had scarcely been in the house five minutes when an old woman, a friend of the patient, quoted the lines of a Christian hymn, which began, "Jesus has saved my soul." I asked her where she learned that, and she said: "Was not Kamberbai in your hospital last year, and was not Gangabai there six years ago, and do we not get medicine from your hospital from time to time?" When I asked if any one in that village could read, she answered that as yet no one could, but the Maharajah last year had ordered school to be started, where the boys were learning, and next year being able to read would then send for some of our books. Many of the in-patients carry away with them books, tracts or gospels, and though, as yet, few women can read, their husbands and sons can, and they too are in a measure reached through the hospital.

Mohammedan Good Samaritan

One evening in the rains two men and a woman came to the hospital asking that we go to a village, Tamboli Piplia, five or six miles away. I

had been there three times before, and remembered that it was a mile or two off the main road, so I asked how I was to get there. One of the men replied, "You will go by tonga on the good road, and ride this horse on the path through the field." Satisfied with this arrangement we got into the tonga and started. But the tonga took a different road from the man on horseback, and when we arrived at the path the man was nowhere to be seen. So we began to walk in through the mud. Some places the path led through high grass or grain, and in the dim light of the lantern one could scarcely see whether or not snakes were in our way. However, we arrived safely at the village, and were shown to the house of the patient. Three oxen also were in the sick room, and it was very hot and close. When we were ready to go, and the door was opened, the cold air made me sneeze. I saw a very dismaying look come into the faces of the women, and I realized that they very much feared that ill-luck would come to the patient on account of that sneeze. The bad luck, however, made itself felt in another direction.

The tonga driver had left his tonga at the road, and, bringing his horse, had followed us into the village, fearing, no doubt, that if he stayed behind at the road the friends of the patient might not give him the right fee for his trip. After some discussion the amount was decided upon, part of the payment being made in wheat and part in money. Then the driver went to look for his horse, which had been tied and fed at some little distance, but it was nowhere to be found. It was so dark one could not see far. The men searched for him, and we waited, but as their efforts were of no avail we thought we had better go out to the road and wait there till the men should bring the horse. It was about half past two in the morning when we arrived at the place where the tonga had been left. At this place the road was being re-made, and a night watchman, an old Mohammedan, was on duty to see that no carts should travel over the unfinished road. When he knew of our troubles he brought his wooden bed, woven with cord, out of his little temporary hut, and placing it on the side of the road offered it to the woman with me and myself. We were very glad to accept his offer, for the ground was very wet. We had a blanket with us, and in spite of our surroundings soon fell asleep. We were aroused by the loud talking of the watchman and a cart driver who had been driving on the unfinished road against orders, and was to be fined. After that I lay awake, and in the distance I could see the old Mohammedan man cook and eat his food before daylight, for it was the month of Ramzan, and, in this month, no good Mohammedan will take food or water into his mouth between sunrise and sunset. When morning broke he brought some hot tea and coarse bread to us, saying that he was sorry it was salt tea, as he had no sugar. The Hindu woman, although not of very high caste, of course could not eat from the hands of a Mohammedan, but I was very thankful for his kindness, and the tea and bread refreshed me. Word came that they had not found the horse, so we started to walk to Indore, but got a ride two miles of the way. I have not heard what happened to the horse.

Miss Thompson.—The story of the woman who worried over the dust that continually gathered in her house, and at last lay down and was buried in dust, often comes to mind when trying to keep the hospital free from Indian dust, and train the dear untidy women, with their babies and friends, to keep their belongings in the proper place, and have the wards look even a little like a proper hospital. Towards evening the wards are a sight to behold, especially when a number of children accompany the visitors. A reproachful look from the nurse superintendent starts the mothers hastily gathering up the scattered crumbs, skins of fruit, etc., wondering, no doubt, at the strange ideas of white people.

Educational.—Miss White.—The work in the Women's Industrial Home has been much the same as last year—educational and industrial. The latter comprises the domestic work of cooking, cleaning, grinding corn, and wash-

ing, in addition to some other form of industrial work, such as needlework (embroidery and drawn thread), making buttons, their own clothes, knitting, crochet, hooked rugs, and gardening. The women have continued to contribute through their sewing and knitting, their "bit" of war service in connection with the Red Cross Relief Committee. The knitting machine has turned out a number of pairs of socks on short notice. The clippings of khaki, grey flannels, etc., are kindly sent to us by the Red Cross Work Committee, and our blind girls hook them into rugs, which are now dignified as "Ambulance," formerly known as hooked rugs, and made of anything we could cut up in strips.

Miss Dracan.—I will tell you a little about some of the new pupils in our Girls' High School. This may give a personal touch which will renew in your hearts sympathy with Indian women, and give an idea of the responsibilities resting upon us in the work.

Let me first introduce you to a Hindu pupil whose home is in a distant part of India. Her husband is a lawyer, who has been privileged to get his Education at a Christian college, and now writes B.A. and L.L.B. after his name. Into his home—a home of wealth—came, some six years ago, this gentle, docile, but illiterate woman as his wife. It was not long before the husband found that his hopes of happiness were sadly frustrated by her ignorance and bigotry. Her friends, too, were so orthodox in their religion that they constantly interfered with her studies, for which arrangements were made by the husband. Under these circumstances it was decided that it was best for her to leave her home, and even her little daughter, for a time, and enter a school where her studies would not be interrupted, and that her whereabouts be kept hidden from her relatives if possible.

On being placed in our school we were asked to teach her to read and write, but above all to teach her to take her proper place in the home, and to develop in her a loving, helpful and independent spirit. We have accepted the charge, and so she is being taught each day, our chief desire being that she may acquire the highest culture of all—the love of God in the heart, and thus be prepared to be a blessing in the home which awaits her return. This pupil, being a Hindu, prepares and eats her food quite apart from us all, as it would be considered defiled if touched by Christian hands.

A second pupil is a younger girl, but one who, according to the Hindu custom, was betrothed in her youth. Some of her relatives have become Christians, and both her husband and brother are studying at the Christian College here, so it was thought expedient for her to get some teaching too. Being half Hindu she is not inclined to eat beef or mutton yet, but is urged to do so by her friends. Thus, again, we are given the task of trying to teach and train a young undisciplined soul, and to lead her on to a saving knowledge of Jesus Christ.

Another interesting pupil is an Anglo-Indian girl of 23, who, having been brought up in a mission orphanage in the hills, has worked in our own mission orphanage at Neemuch for some years. She has now decided to take up the study of medicine, and so has come to our school to prepare herself for that work. She expects to try the entrance to the high school examination in April, and then to matriculate before beginning her medical studies.

Our latest pupil is a Parsee Christian, the first of this class we have had in the school. The Parsee religion is so exclusive that no one who is not born a Parsee can become one, and the adherents of this religion are expected to adhere just as zealously to its ranks. Here then is an anomaly—one who though bearing their name and belonging to their race is yet a Christian. May not her presence here influence some of our Parsee day-pupils to make a more strenuous effort to become, as she is, free in Christ Jesus? The path for them and for others towards this goal is so thorny and difficult that one longs for the day to come when the glory of God shall

so lighten the land that it will not be considered a shame but a glory to belong to Christ.

Marathi School.—Miss Manarey.—In the villages some women showed a good deal of interest, and listened eagerly to the message; others were quite content to live on as before. It is sad to find so many women who say, "We are ignorant, and how should we understand. Go away." If they are even willing to listen to a hymn one feels that they may grasp some thought which may bring light to them. One woman stopped us on our way out of a village, and asked to be told the way of salvation. On making another visit to her village, we did not find her, and think she went away because plague had reached there. Miss Robertson and I often go out to a village on Sunday mornings. One day Miss Robertson introduced me to an elderly woman, who is very friendly, and can read. Any time we go to the village she takes us to her home and gathers some of her friends about and they listen attentively.

On account of plague the school was only open 117 days. The annual distribution of gifts was held this year in April. Such times are dear to the hearts of the children, and are the occasion for the display of their best attire. It was really amazing the amount one small girl was able to don—necklets, armlets, bracelets, anklets, hair ornaments, and a gaily embroidered sari. She was the daughter of a wealthy Brahman. After the gifts were distributed sweets also were given, and the shadow of no one, unless it be a Brahman, was allowed to fall on them.

MHOW

Two Thousand Years and They Have Just Been Told

Miss Weir.—Here a little and there a little seems a comprehensive summary of the work on which I have to report.

Evangelistic work among the village women has been carried on throughout the year. Miriambai and Gendibai have been my helpers, until the latter gave up her work as a Bible woman to be married in November. The early part of the year was spent touring in Nimar, and villages were visited from five centres. In December we were again on tour, with Mr. and Mrs. Taylor, whom we were delighted to welcome back from furlough. Three camps were made, and the people were perhaps more friendly than usual. Still we have nothing to report in the way of conversions. At our last centre, when we had finished giving the gospel message to a group of Chamar men and women, an old man inquired how long it was since Jesus had come into the world, as it was only a few years since we had come to tell them about Him. When told it was nearly two thousand years, he remarked, "Since all those years have passed without our being told of Him, I think we had better continue as we have been," and his tone distinctly implied that we evidently did not consider it a matter of supreme importance.

The Bible study classes for women, which have been held in the different stations the last two years, I was able to hold only in Kharua this year, Council having asked me to take charge of the classes for the wives of the students in the Theological Seminary, Indore, which Mrs. Wilson, owing to ill health, was no longer able to carry on. These classes have been carried on for the two terms of the Seminary. We began with six women, and at the close of the second term there were eleven in attendance. With the cares of a household, and in most cases a little family to look after, the women naturally were not able to give undivided attention to their studies. Still, there was much to encourage. Such subjects were taught as we hope will be useful to them in the coming days, emphasis being placed on the study of the Bible. Many of these women will go out to live in villages where they and their husbands will be the only witnesses

for Christ. While the men are being prepared for their future work, it is important that the women also receive some training. In this work I gratefully acknowledge the help given by the Indore ladies. Miss White very kindly gave me the use of a class-room in the Women's Industrial Home. Two lessons a week from Mrs. Scott were much appreciated by the women. Dr. McMaster, out of her busy days, generously gave an hour a week to teach the women the care of children and home nursing. Mrs. Lyons was also willing to share the work, but illness in her family prevented her from accomplishing all she wished.

Mrs. Menzies.—After a most interesting voyage of six weeks our party of five reached India on November 6th. Leaving Bombay the same evening gave us only a few hours in the city. It is as beautiful as ever, but our hearts were saddened by the number of maimed men we saw on the grounds of the Convalescent Home for Hindustani soldiers. A glimpse into one of the hospitals for white soldiers showed us long rows of beds occupied by wounded men, and everywhere the nursing sisters who care for the victims of this terrible war. It is good to be back and to take up one's share of "The white man's burden" once more in this land of contradictions, this land with its light and shade, brightness and gloom, so beautiful and yet so ugly, so pleasing and yet so repellent, yet with all this so fascinating. Council appointed me to Mhow to take up the school, zenana, and industrial work formerly carried on by Miss Margaret Brebner, and taken over by Miss Weir on the occasion of the former's marriage to Mr. Coxson. Plague has seriously interfered with the school attendance during the last month. At the time of writing the school is closed, and I, with two of the teachers and a Bible woman, have joined Miss Weir in the district. In every village visited, so far, the people listen eagerly and beg us to come again; especially is there a hearty welcome where Miss Weir has been before. A quiet, wistful old man to whom she had once spoken, listened attentively while she was speaking to some little boys last evening, and later on came to our camp, bringing his four nephews, to hear more. Then this morning two of the Bible women were in his village talking to the women, and he sat and listened again. Afterwards he said to them, "The things I have heard about Jesus Christ remain in my heart; I believe them." In the school in Mhow there are eighty girls, many of them such dear bright looking little ones, with the usual love for the hymn singing and ability to memorize verses. A short time ago some girls in a Sunday School at home sent a list of verses, each girl sending her name with her verse, and a number of these girls had in a very short time memorized them. Our Christian women continue the industrial work in their homes. Miss Brebner gives generously of her time to the preparing and finishing off work, etc., and will be greatly missed in that, as in many other ways, when she leaves India.

UJJAIN

Four Hundred Villages Visited

Miss Grier.—During the camping season 400 villages were visited. In touring we were, as usual, well received in some villages, and wished we could have stayed long enough to become thoroughly acquainted with the people who so often are afraid of us the first time; in others we were not allowed to do any work at all. In one place where the people knew about us, and so had no reason to be afraid, they would not sell us milk or grass, or even give their ox carts on hire when we wished to leave the village.

Indian villagers, especially the women, are adepts in the art of showing absolute indifference and simply ignoring you, if they do not want to listen to you. This attitude of aloofness is very hard to put up with,

especially if one has travelled some miles over a rough road in order to tell them "the good tidings of great joy." When the Rev. F. J. Anderson went on leave he lent me his gramophone for use in the work. This has proved to be a good "drawing card," as all Indian people like music, and village men and boys will sit for hours in the evening listening to the music, which is interspersed with gospel talks.

Miss Drummond.—This is the first time since I came to India that we had to give up work in Ujjain City because of plague. The school on the compound has, however, gone on. The school under the dispensary has been open the greater part of the year with a good attendance. Two teachers were necessary most of the time. It was disappointing to have to close the school because of plague. The district around the dispensary was the first infected, and the parents were afraid to send their children. When the State schools closed there was no hope of keeping ours open.

On account of the decreased attendance at the school in the Mill district in July, the blackboard and box of books were transferred to a room in another street. Most of the people are of a higher caste than those around the mill. They are weavers, and make beautiful sarhis (Indian woman's dress) with silk borders. We had between fifteen and twenty very bright little boys attending at first, and the school promised to be an exceptionally good one. A disappointment was in store for us, however, when, after a visit to the Mohallah by one of the teachers in an Aryan Samaj, the attendance began to decrease.

Just what Balwant Singh told the people we do not know, but after his visit we did not have so many children, and when the calling-woman went for them they told her they did not want to go to a Christian school. I kept the school open for a time, but had to close for a Hindu festival. Not long after that plague broke out in the city, and last Sunday we were told that one of the boys who used to attend school had the dreaded disease.

In both the districts where we had day schools we have had Sunday schools during the year. About seventy-five children gathered for their annual treat last Wednesday, and each received his, or her, share of Indian sweets in a little vessel made of leaves. Each portion passed directly from the hands of the maker to the children. For us to have touched it would have defiled it, and the children would not have been allowed to eat it.

I have not been able to do as much zenana work in the city as I should have liked to have done. Last year I told about Pandela Ramabai's relatives living in Ujjain, and about Mathurbai, the widow in whom I am much interested. The latter is now in Ramabai's home in Mukti, and some months ago I received a letter from one of the missionaries there telling me she had broken caste and asking me to pray for her. For a Brahmin woman to break her caste means much, and I feel sure Mathurbai must be very interested in Christianity to take such a step. I pray it will not be long till she accepts Christ as her Saviour if she has not already done so.

HEEMUCH

Medical Work.—**Dr. MacKellar.**—We record another year of uninterrupted service, and rejoice that we have been privileged to do our "bit" in the greater war against the forces of evil. The victories we desire are not always apparent, but we take our stand on Isaiah 59: 19 and fight on, knowing victory is sure.

For while the tired wave vainly breaking
Seems here no painful inch to gain,
Far back through creek and inlet making
Comes silent, flooding in the main.

Among the patients was a poor Mohammedan woman who had spent three months with us last year, and was then anxious to remain, but her so-called friends took her away. This year when she was no further use to them they brought her back to be cared for. I do not know whether the woman knew that she had not long to live, but when she was cleaned, cared for, and given a comfortable bed she appeared happy and content and said, "I am not going to leave here any more," and she did not, for in twelve days she passed away.

A Baniya child, aged four months, was brought to us to be cared for, as his mother had died, but the relatives could not stand the way their caste people taunted them for leaving the child with "the Christians." Poor wee mite was only fifteen days in the hospital.

We were very sorry to have Mrs. White (native) give up work, as she had been our faithful helper for about nine years. Her health was far from good, and she was beginning to feel she must stop when her eldest son promised her a monthly allowance if she would give up work. She holds herself in readiness to come to our help should we require temporary help—twice already she has done this. Mrs. White has been touched very specially by the war. Her son-in-law, of the Seaforth Highlanders, fell in action in France a few months after the war began, leaving her daughter alone in England with her three little children. Some months ago the brightest and best of Mrs. White's sons volunteered for active service, and is now doing his "bit" in Mesopotamia. Many of you mothers in Canada will have a fellow feeling for Mrs. White, and will realize more than ever how closely Canada and India are linked at this time.

Educational.—Miss Gardner.—January 1st, 1916, I began work in Neemuch Girls' Orphanage and Industrial Boarding School, and entered on "real" work after a year devoted to language study. It was a pleasure to feel that I had work to do for which I was responsible, although upon occasions, I felt the responsibility rather a heavy one. Nevertheless, I have found much joy in the work, and have gained much experience along various lines, not the least being a clearer insight into the Indian character. Until October, and especially during the holidays, I spent a good deal of time on language study in preparation for my second year examinations. When they were over I breathed more freely. There have been many changes in the different schools. Out of the thirty-five who were in the Orphanage at the beginning of the year only seventeen now remain. Twelve have been married and four have gone to Banskera—three as helpers in the work there. Of the eighteen in the Industrial School only three are left who give full time, and three part time. Embroidery, drawn-thread, and lace work are taught. In the boarding school fifty-eight have been enrolled. The children, who vary from five to fifteen years of age, are taught the ordinary public school subjects. The older girls also have an English class, and one each day in lace making. All, from the youngest to the oldest, learn to do plain sewing, and take their turn in the housework. These children come from Christian families in our various stations, and usually return to their homes for the holidays, which come in May and June. Each day begins with a Bible lesson. The children are memorizing the verses prescribed by the General Assembly's Committee on Sunday Schools, and very many of them have won the first, second and third certificates for reciting the verses correctly. The Bazar School had an attendance of fifty during the first four months of the year. It was closed then for the summer holidays, and soon after re-opening had to be closed again for six weeks owing to an outbreak of cholera. For some time after this the attendance was small, but towards the end of the year the number increased. Every Sunday each child gets a colored card with a Bible text in Hindi, and a little Sunday School paper, which they eagerly look for and take home with them.

RUTLAM

Miss Dorothy Kilpatrick.—My first year of work in Rutlam has had four phases—language-study, educational, industrial, and evangelistic work.

The educational work presents endless problems and possibilities. As I write I have before me that lovely picture by Harold Copping, in which the Master sits surrounded by children from many lands. One arm is thrown lovingly about a fair-haired European child; a little African is at his feet; little ones from China and the islands of the sea gaze intently at Him, and, nestled close to Him, is dark-eyed confiding India. The picture is aptly named "The Hope of the World." There are in Rutlam some sixty boys and girls. We are trying not only to teach up to Book IV. Hindi, along with corresponding standards in arithmetic, geography, history and grammar, but to lay deep the foundation to pure, healthy womanhood and manhood. Physical culture is greatly enjoyed in the cool weather. Whenever possible, this takes place out-of-doors in the grounds of the girls' and boys' orphanages. The Sunday School lesson is carefully taught for three days of the week, and much time is spent daily on memory work. A dozen of the brighter children have had a lesson each day in English. Of these five can now read simple English stories. All are particularly fond of learning English hymns, and sing with great delight such favorites as "Jesus loves me" and "There's not a friend like the lowly Jesus."

The day pupils have of late been placed under my supervision during class hours. The average attendance is excellent, as most of the children live directly under the eyes of the Miss Sahib. Punctuality is not an Indian virtue, but faint improvement is noticeable. I find that much emphasis must be laid on truth and honor. Endless patience is necessary, but if these children, the hope of India, can be trained to absolute loyalty to the truth, and to Him who is "the way, the truth, and the life," no effort will have been too great.

After six weddings this year there are now in the Girls' Orphanage only eight "big girls" left out of all those gathered in at famine times. There are, however, also twelve little children, daughters of Christians either living here or at work in neighboring villages. Of these one dear child came to us from a far-off Kharua village. It was with great fear that the parents sent their little daughter to us. Heathen neighbors taunted them, saying, "The Christians have taken your child. You'll never see her again." From the first, however, little Dhapu was happy here. She won our hearts with her merry face, her trustful ways, and her eagerness to learn to read. She has been quick to learn habits of tidiness and cleanliness, and has progressed well in sewing and in school. Pray that she may grow up to be a great light for Jesus in the villages.

For the older girls of the Orphanage school days are over, but I have enjoyed an hour's Bible study with them daily. Later, we began the "Pilgrim's Progress," which proved very suitable, as the Indian mind readily grasps allegory or parable. These older girls are partially self-supporting through their drawn-thread work. An average worker earns a dollar a month, or enough to feed a child.

In Sunday School I have assisted Mrs. Campbell in teaching married Christian women, forty in number. I have also had a special class for some of the Hindu and Mohammedan coolie women and girls who have been employed by Dr. Waters on the building of the new operating room and wards. These women listen well, and even applaud—if they would only believe. One Marathi woman, recently baptized, has pleased us all with her progress. Before she forsook her own religion, this woman had always worn the "tilak," or painted mark on her forehead. I was touched by her saying almost immediately after her baptism, "Please wash it off with your own hands." When I had gladly done so, it was as though chains had fallen from her.

It is a pleasure to report that one girl from the orphanage who recently married has made firm friends for herself and for us among her Hindu neighbors. Little by little she has been teaching them by word and deed.

DHAR

After Twenty-five Years' Service

Dr. O'Hara.—"Bless the Lord, O my soul and all that is within me, bless His holy name," for the privilege of laboring for, and with, Him in India for a quarter of a century, and in Dhar for nearly twenty-two years. The past year has been the very best of my life—a year of health, joy, and fellowship with my fellow missionaries, and a better understanding of our Indian friends.

The emptying of the city on account of plague gave an added opportunity for going out into the district. During the cold season we camped in seventeen centres, and visited twenty-three other villages from these. In addition to the village work, professional visits were paid to patients sixty miles north, and eighty-four miles south of Dhar. Many strange and interesting cases are seen in these out-of-the-way places. One day we passed several idols that were wet with blood. On entering the village we found a number of Bhils beating drums and singing most zealously. On inquiring the cause of this noise we were told that a young woman was very ill in the house. Our helpers asked that we might be allowed to see and prescribe for the patient, but they were told that if a doctor were permitted to see a patient the gods would be angry, and no good would come of all the sacrifices that had been offered to appease the evil spirits. They would have neither ourselves, our message, nor our medicine. In another village many sick came for healing, and listened gladly to the message of salvation, but said so sadly, "What can you hope to do for our bodies or our souls by paying yearly visits where there is so much suffering and no one to help us."

Miss Coltart.—The out-standing feature of 1916 in Dhar was the plague. During the three months of its presence the State Hospital, all schools and public institutions in the city were closed. It is an experience not to be forgotten to drive through the city deserted save for the presence of a few policemen and numberless pariah dogs. The narrow streets, usually thronged with a noisy crowd of buyers and sellers and idlers, are now silent and swept and garnished. At the street corners two or three sepoya congregate to have a smoke together beside the smouldering embers of a fire they keep going for the purpose of lighting their hookahs. The shop fronts are all closed, padlocked and sealed. One is reminded forcibly of war-cursed cities in Europe, but here is no sign of shell destruction, or ruined homes. The people have all fled before the silent but dread invader, disease.

Our hospital and dispensary are situated well outside the city walls, and there has been little interruption to the work carried on in them. Many of the towns-people left for distant cities, but the majority found refuge in camps on the out-kirts of the town and in the villages of the district. From these, patients continued to come to us. There have been no changes on the staff during the year, and our assistants have continued to do faithful work. In addition to the work which they carry on side by side in the hospital and dispensary, some district nursing has been done, and treatment given to patients in their own homes. This latter is often rather discouraging work, as the friends of patients in defiance of the doctor's injunctions carry on independent treatment of their own, and often do great harm. We are glad, too, to report the readiness with which Jankibai, of the city dispensary, responded to the call to go on an untried journey of forty miles to nurse the wife of one of Mr. Russell's workers in the Kaljhat field, though this involved her leaving her home and her boys,

who were just home from Ransapura for the Christmas holidays. It was real self-denial on her part—a spirit we want to see growing among our Christians.

The Story of Anopia

The State Hospital being closed was the immediate occasion of our taking in Anopia, a Bhil lad who had sustained a compound comminuted fracture of the leg. When he was admitted the leg was in very bad condition. It was bound up in a dressing of human hair and a red colouring powder much used by the people. Unfortunately the bones were so badly smashed that there was little hope of their uniting, but when Dr. O'Hara suggested amputation there was strong opposition in Anopia's heart to such drastic treatment, and he kept hoping that his leg would be saved, and become a useful member again. The lad had been under Christian influence for a long time, as he used to attend our Mission School, and could read fairly well. His ward was quite a centre of interest while he remained in the hospital, and our Christian young men used to visit him and read and sing with him. They took their native musical instruments to help to cheer up the lad, who was very fond of music. But when it seemed that Anopia was beginning to show too keen an interest in Christian teaching his people took him away, and from that day to this Anopia has remained bedridden, chained by his useless limb, which he is not yet ready to sacrifice. We have kept in touch with him since he left the hospital, supplying him with dressings for the still open wound in his leg. For the most part, however, he has dressed it himself. He is very intelligent, and while in the Hospital picked up many ideas regarding the care of a wound. It is quite touching to see the arrangements for his comfort he made or supervised. From scraps of cloth in the house he had his friends make a couple of sandbags to keep the injured leg in position, and he has evolved sundry contrivances to maintain himself in a comfortable posture on a bed much too short for him. Beside his pillow he keeps his copy of the New Testament, a life of Christ, his hymn book, and a bundle of "Satyarth Patrika," a weekly paper in Hindi published by our mission, which he greatly enjoys. He had a musical instrument made for himself, and playing and singing help him to while away many weary hours.

He is one of a large and intelligent family, and he teaches some of the younger members to read. Plague having broken out in the quarter in which he lived, the family moved out into the centre of one of their fields, which is just behind the Orphanage compound. Our Christian people keep up their interest in Anopia, and many of them visit him, chiefly on Sabbath evenings after service. We believe that ere long we shall have the joy of welcoming him openly into our fellowship by baptism. He is undoubtedly a believer. Perhaps he has been held back by his obligations to his parents, who support him and his wife, Gangabai. At first the latter was very quiet, and would not respond at all to our advances, but now she is completely won over, and is ready to come with her husband.

Later word from Miss Coltart says, "Anopia and his wife have been baptized. One may regard them as being practically direct fruits of our medical work. Some may inquire how it was that we had a man in our women's hospital. Perhaps the fact that ours is not a zenana hospital, strictly so called, may account for our readiness to make room for this sufferer, and then the fact that there was no other place for him to go. The State Hospital being closed was a weighty reason for his coming to us. I wish you could see his happy face. Mr. Russell said when he went to examine him prior to baptism he had never had less reason to catechise an enquirer—his face was a sufficient testimony to the change he had experienced. He is particularly bright and intelligent, and I believe he will yet be an instrument of great usefulness among his own people. He said to me the other day, 'Before I had this accident I was just like a jungly tree—had no thought or concern about anything.' Now he is exer-

cising his mind about the creation and other great themes. He has a very clear faith in Christ and believes in prayer."

KHARUA

The Harvest Field is Ready

Misses Clearihue and Maclean.—In April we had a Mela in Kharua for village people. Among the villagers who came were a goodly number of women. To them it was a time of spiritual refreshment, of learning new truths, and of strengthening what had been learned before. The tabernacle was out in the open under the shade of a great banyan tree. On Sabbath, the last day of the mela, the sacrament of the Lord's supper was observed, and we were gladdened by seeing seven village women take their places with those who loved the Lord and wished to commemorate His dying love. Gangabai, whose story was told last year, walked sixteen miles to be present, and no one seemed to get more help from the Mela than she did. The rains came early and in great abundance. Our bungalow was literally cast upon an island, while the once peaceful road between the two bungalows became a mighty rushing Niagara. Our trips were few, as it was impossible to get to the villages because of the deep mud, and when dire necessity compelled us to go to the railway station we made the trip in an ox cart pulled by four oxen. During this time various special classes for the people on the compound were held. One class for prayer and study as a preparation for the evangelistic campaign, and another for the study of the book of Acts, on which the Sunday School examinations were based. Our workers and servants were deeply interested in the classes. Our cook read three chapters of Acts in his house one day, so anxious was he to see what happened to St. Paul. When the examinations came off this man took full marks in the senior oral department, and was delighted when he received a diploma. One of the women in our Sunday School took eighty-five per cent in the teachers examination and received a beautiful Bible from the India Sunday School Union. Nor were all the successes among the men and women, for a little blind girl of ten years also received full marks.

Another class was for teaching the Christian women to knit socks, as they wanted to have some part in helping our brave soldiers. Knitting needles were scarce, and shops a long way off, but the women showed their ingenuity by producing really respectable knitting needles from the ribs of an ancient umbrella. The result of this class was a few additional pairs of nice warm socks for the soldiers. Perhaps the greatest achievement was in the perseverance of the workers to whom knitting socks did not come easily.

WORK AMONG THE BHILS

Dr. B. C. Oliver.—My service in Banswara began in November, 1915, in a small storeroom at the back of the men's bungalow. Later I annexed a back verandah, part of which I had screened in for an examination room, the other part being left for the accommodation of patients with wounds to be dressed. Our evangelistic services were held in the open at the door, a piece of bamboo matting being spread for the patients to sit upon. When the hot weather made it necessary to move in, another store-room was cleared out for these services.

Although I had turned away some who would willingly have become in-patients, and refused others who wanted to pitch tents on the compound in order to get treatment for patients too ill to make the daily trip to the dispensary in May. I was obliged to find room somehow for a little boy of a very poor family who urgently needed operation. So the house reserved for the dhobi (laundry man) was put at my disposal. The girls, my helpers,

plastered the floor; we put in an old string cot, tore off lengths of unbleached cotton for sheets, and thus made preparation for our first little in-patient. The "operating theatre" was the screened part of the verandah, and Miss Campbell was pressed into service as an anaesthetist, as I have no one trained to give chloroform. When all was in readiness we called in his mother and big brother, and offered prayer to our God and Father, both because we felt the need of His help and guidance, and for a witness to those who stood by who knew Him not. Their trust in us, and our faith in God, were justified by the outcome. During the following days we gave the message both by word and deed. When they left, it was with grateful hearts, and we are sure now of an entrance to a village where there was not a welcome before. Numerous patients have come from that village since then, and numbers of the people there have seen the stone that was removed at the operation, and have heard how kindly the little boy was treated, and what toys and pictures he had to amuse him. Twelve other patients were treated in that same room.

Another class to whom our work appeals is the ladies who live in zenanas, and whom custom forbids to see a man. Just at the very hottest time of the hot season I was called to see the wife of a thakur (he has the revenue of about 300 villages) over thirty miles away. We went in our own conveyance for about twenty-two miles, then got horses from the chief of a small state tributary to Banswara, and pushed on, for the need was urgent. On our arrival the patient was soon made comfortable. She was a religious woman, able to read her own sacred books, thus often whiling away hours when she could not sleep. We had to remain over night, and were accommodated in a sort of gallery between courtyards, with horses to the front of us and cattle to the back. In the morning before we left the thakur gave us Rs. 105 tied up in a handkerchief. When I was called during the rainy season when roads were impassable for carts, to another patient, I was given the choice of a palanquin with bearers, or an elephant. Such honors fall to a woman doctor in the jungle.

A Bhil village is not a collection of huts, but rather a large tract with houses scattered here and there. The Bhils are very poor. One man I told to wrap himself in a blanket touched his brown skin, laughed, and said, "This is all the blanket I have." At night in the cold season they build a fire near their huts, and the men sleep close to it, while the women keep themselves warm as best they can in their huts. Practically all the Bhils drink native liquor, and that is one reason—there are others—why they are so poor.

There is great need of a well equipped hospital here. Banswara is forty-eight miles by a rough road from the nearest hospital. No motors travel on that road, and tongas seldom. The ox-cart is the usual vehicle, so one can see how all but impossible it is to take sick people out.

May we have your prayers that, through us, God may be so revealed to those people that they may accept Him.

A "Cornelius" in Banswara

Miss Catharine Campbell.—After last season's touring was over Kashuri and I visited neighbouring villages till the work on the compound again demanded our attention. We ran across an interesting Bhil woman who, like Cornelius, "gave alms to the people and prayed to God." In her simple way she told us that people wondered why her fields were full while others were empty; why her family were always well, and no trouble seemed to touch her. She believed it was God's reward to her for praying to Him and being kind to the poor. No one ever went hungry from her door. Her water jars always stood full at her door for every thirsty passer-by. From her corn-field went ears of green corn to all her poorer neighbours before the rest were sent for sale "even to the Maharawal Sahib's palace and the house of the

Dewan Sahib." On Sabbath afternoons three of the girls visit a neighbouring tapri to give religious instruction, and in the interval between our itinerating tours Kashuri and Gulbi visit near centres. At Khandu on a jungle path we met a young man and woman. The latter stopped and asked after one of my girls, who is married in Amkhut to a relative of hers. She then told us she had to go on to her work, but if we would go on to her house we would find the old woman to whom we had given meal last year when they were starving, and could get nothing from the bank. We went and had a fine opportunity to tell of the bread of life.

HAT PIPLIA

Our Latest Advance in Missionary Work

Dr. L. L. F. Moodie.—December 1st saw Miss Glendinning and me completing the thirty-six miles that stretch between Hat Piplia and Indore. An early start in the cool morning, a well-loaded down tonga, two men by the roadside, darkness, followed by the light of the friendly moon, a pair of tired ponies, and the arrival of two expectant missionaries—that constitutes a brief summary of the day we came to live in the jungle.

Each day since has held in store for us something new. That first Sabbath on entering the town; what a commotion there was! With the two Indian preachers to show us the way to the dispensary, where the service was to be held, we started to walk down "Main" Street. Every alley and lane seemed to pour forth a crowd of men and children. Almost every house added its quota to the ever-increasing throng. How they gathered around us, followed behind us, and how each one stared! The remarks were interesting. "Who are they?" some one asked. "Oh! they are Yisu Masih (Jesus the Messiah) people." That name clings to us, to the hospital, and even to your well on the compound.

Some time later there was that first drive in an ox cart to see the sick woman in the village. Behind a team of snow-white trotting oxen such a drive over country roads is not at all slow and uneventful. When we found that the sick woman had been shut up for fifteen days in a tiny dark room with no means of fresh air entering except by the cracks around the closed door, we were not surprised that she was still sick.

Giving the Message in Hat Piplia

Miss Glendinning.—Hat Piplia, as its name signifies, is a market town, and has a population of about 5,000. A great many of the people are wealthy baniyas—graindealers. There have been evangelistic workers here for the past three years, and they have won, to a great extent, the respect and confidence of the people.

When we first came I went daily to the dispensary in the town and enjoyed talking with the women who came for medicine. Market days brought numbers of village women whose names I would write down, telling them we were coming to their villages and would look them up.

The little girls here are very anxious that I should open a school for them, and I was making preparations to do so, in the lower rooms of a house where one of the evangelists lives, when the order to evacuate the town came. It will be at least two months more before the people will return, so I shall not be able to start a school until then. In the meantime I am getting the names of all the little girls I meet who are likely to be school-girls in the future.

I have one zenana pupil, Chotibai, a bright young woman, about seventeen, the wife of a master who has recently come to Hat Piplia as tutor

to two sons of one of the wealthy baniyas. She has been taught by missionaries, and reads Hindi very well. Now she is anxious to learn English, so I spend an hour with her three times a week. She is a very intelligent little woman, and takes such an interest in her Bible lesson.

Incident and Story, culled from but one year's work is before us, and how better can we close it than with the words of our Master: "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."



Women at the Well, Hat Piplia.



